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Sydney Howard Gay,
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Edmund Quincy,

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Pro-Slavery.

From the Baltimore Visiter.

MEETING OF SLAVEHOLDERS.

CENTREVILLE, MARYLAND, February 3d, 1846.

An adjourned meeting of the slaveholders and other citizens of Queen Anne's county, was held at the Court-house in this place, for the purpose of taking further action in reference to the threatened loss of their slaves by absconding, and of adopting such measures as might be deemed advisable for the better security of such property in future. Col. John Tilghman presided, assisted by Col. James Roe, and Col. Richard B. Carmichael, as Vice Presidents. P. B. Hopper, jr. acted as Secretary.

The Committee, consisting of Messrs. P. B. Hopper, jr. and James T. Earle, appointed to visit Delaware, being called upon, submitted this report:

The Committee appointed by a meeting of the citizens of Queen Anne's county, held in the town of Centreville, on the 6th day of January last, to investigate the facts connected with the absconding, arrest, commitment, and release, from the jail of New Castle county, Delaware, of the negro woman Emeline, and her six children, and the arrest, commitment, and release, from the jail aforesaid, of Sam Hawkins, a free negro, aiding and abetting their escape, and the laws under which they were committed and discharged, and also further to look into the laws of Delaware giving protection to the slave-owners of Maryland in their rights to their slave property, and to report the result of their inquiries to a further meeting of the citizens of Queen Anne's county, to be held to receive the same, and for other purposes, beg leave to submit the following report:

That the negro woman Emeline and her four youngest children are the slave property of Miss E. N. Turner, and that her two eldest children are the slave property of Mr. Wesley Glanding, both citizens of this county. That on the evening of the 29th November, 1845, Emeline with her six children was upon the premises of the said Glanding, and that they absconded thence on the night of that day, being aided and abetted, as your Committee have every reason to believe, by Sam Hawkins, a free negro, husband to the said Emeline. That they were traced, by way of Camden, to Dover, and thence to the vicinity of Middletown, Delaware, where they were heard of on the 5th of December, as being in the house and under the protection of a Mr. Hunn, a member of the Society of Friends. That on the same day Sam Hawkins was arrested in endeavoring to make his escape from the premises of the said Hunn; and that upon his arrest, having made confessions which led to the discovery and apprehension of Emeline and her six children, in the house of the said Hunn, they were carried, together with the said Sam Hawkins, by a constable, assisted by two citizens of Delaware, before a Mr. Streets, a justice of the peace of the said State, and were by him, on the 5th day of December, 1845, committed to the county jail of New Castle, Sam Hawkins as a free negro, and Emeline with her children, William, Sally Ann, Isaiah, Henry, Chester, and Samuel, as absconding slaves from the State of Maryland.

* * * * * *

That when the commitments were handed to the Sheriff, he was heard to say that they were defective and worthless, and that if an effort was made to have the parties released, that they could succeed in the attempt. That thereupon the daughter of the said Sheriff, as it is currently reported and believed in New Castle, addressed a letter to one Thomas Garrett, a member of the Society of Friends residing in Wilmington city, advising him of the imprisonment of the said Sam Hawkins, Emeline, and others, and expressing the opinion that if the attempt were made, the said negroes would in all probability be liberated. That accordingly, early on the morning of the 8th of December, the said Thomas Garrett visited the town of New Castle, and by his advice and at his instigation, the said Sam Hawkins and others, forthwith made application through counsel for a writ of habeas corpus, setting forth in their petition that they had committed no offence against the laws of Delaware, and that, therefore, they were improperly detained. On being brought before Chief Justice Booth and heard, they were discharged, Sam Hawkins on the ground that the warrant of commitment alledged no offence for which he could be legally confined, and Emeline and her children upon the ground, that the warrant of commitment in their case was defective in not setting forth, with sufficient fulness, the grounds of their arrest and imprisonment. Being thus discharged, they were taken in a carriage employed by Thomas Garrett aforesaid, for that express purpose, to his counting-room in Wilmington, and there left; and thence, that night, aided by the said Garrett, made their escape into Pennsylvania. That upon the following day the said Garrett was heard to say in a private conversation with a friend upon the street, that the said negroes were slaves, and that he had them safely run over into Pennsylvania, some twenty-five miles, but that he would forbear to say any more then, as they might be heard. These are the principal and important facts, unencumbered of unnecessary detail.

* * * * *

The Committee then read to the meeting from a printed volume of laws all such provisions as relate to this subject, praying that they may be taken and considered as a part of their report, and proceed to say:

The laws herewith submitted, comprise as your Committee believe, from a thorough investigation of the statutes of Delaware, all the legislation of that State in reference to the interesting subject which it has been their duty as it has been their pleasure to inquire into. From these it will be seen, that though the acts of the Legislature are few in number, yet they may be considered full and ample in their provisions, and effective to guard and protect the rights of foreign slaveholders. They fully recognize the right of property of the master in his absconding slave, and allow him to establish that right, in an easy, expeditious, and unexceptionable manner; they afford to him the shield of legal protection in the pursuit, arrest, and securing of his fugitives from labor, and authorize and direct him to demand of the officers of the law, ministerial and judicial, all the necessary assistance.

* *

Upon the remaining question, to wit: the responsibility of Garrett and Hunn to civil suits for damages by Miss Turner and Mr. Glanding, your Committee deem it sufficient to say that the principles of the common law go great lengths to sustain the rights of masters to the services of their servants, and that they afford ample redress in all cases where wrongs have been committed against their interests. The proof of "damnum et injuria," of loss and injury, entitles the party aggrieved to a suitable remedy against the offending strange or third party. If the common law principles therefore sustain in all respects the rights of masters in England to their servants' labor, where they are entitled to nothing more than their services, your Committee think that "a fortiori," they will apply with all their weight in the United States, where the master is not only the owner of the services, but also of the person of the slaves. Upon the view which they have of the subject, they feel free to express a confident belief that suits for damages can be sufficiently sustained against all persons who can be proved to have interfered by enticing or by any other agency in causing the loss of the aforesaid owners in the services and labor of their absconding slaves—all of which is respectfully submitted.

P. B. HOPPER, JR.
JAS. T. EARLE.

The report being read, it was on motion received and referred to the Committee of Business, with instructions to report such measures for the action of the meeting as the report submitted, and the general objects for which they had convened, called for.

The Committee of Business thereupon retired, and after an absence of fifteen or twenty minutes, returned, and through its Chairman, Wm. A. Spencer, Esq. submitted a report, accompanied by the following resolutions:

Resolved, That the Legislature of the State of Maryland be requested to provide by-laws or resolutions, for the better publicity, in other States and districts of this Union, of the provisions of the act of 1838, ch. 63, sec. 1st, declaring fugitive slaves from the State to be felons; and further, that the Governor of this State be authorized to forward to the Judges of the several courts of record in this State, and districts contiguous to this State, a copy of said act.

Resolved, That the public officers of the county are urgently requested to ascertain what negroes, if any, are residing in their respective neighborhoods without visible means of support, and that they, in all such cases, rigidly enforce the provisions of the 3d sec. of the act of 1839, ch. 38.

Resolved, That the public officers are also urgently requested strictly to enforce the provisions of the 1st sec. of the same law, against free negroes of any other States, coming into this State.

Resolved, That the Legislature of this State be requested to pass a law prohibiting free negroes in this State, under heavy penalties, from leaving the State and returning again, except as servants to a white citizen.

Resolved, That in like manner they be requested to prohibit by law, under severe penalties, the assembling of negroes in public bodies, especially at what are usually called "bush-meetings."

Resolved, That the Board of Managers of the Maryland State Colonization Society, and also the Clerks, Registers and Sheriffs of the different counties of this State, be, and they are hereby respectfully but urgently requested to carry out the provisions of the act of 1831, ch. 281, entitled, "An act relating to the people of color in this State."

The report was unanimously adopted. A Committee was appointed to superintend the publication of the proceedings of the meeting, and the Secretary directed to forward a copy thereof to the President of the Senate, and the Speaker of the House of Delegates of Maryland, and to request them to lay them before the houses over which they respectively preside.

The meeting then adjourned *sine die*.

From the New-York Express.

If the Abolitionists of this, and other States, would spend half the time they spend in politics, in efforts to improve the condition of the slave, they would not merit the just reproach of fanatics and madmen, and they might achieve some good. Now, for some fifteen years, they have been agitating, and the practical effect of their agitation has been the addition of two slave States to the Union, with the new feature in their Constitutions of perpetual Slavery, the annexation of Texas, with territory enough to make six slave States of, and the breaking down of the slave barrier in the Southwest, so that new territories can be acquired, and slave States be created *ad infinitum*. Missouri as a slave State was with difficulty admitted into the Union, but under the agitation of abolitionism, Florida and Texas walked right in!

The way to better the condition of the slave is to leave off agitation where Slavery does not exist, and to try to create some reforms where Slavery is. The establishment in the slave States of the old Roman law, that upon the sale of slaves, husband and wife, or families, should not be separated, but when sold, all sold together, would be a great step in the cause of humanity. It is very true, no good master in the South will willingly break up a family, and many submit to great sacrifices to preserve one, yet by sales under executions, where the law looks only to the slave as property, and ceases to recognize him as a man, there is often a painful remorselessness in its operations grievous to humanity everywhere. This is the worst feature of Slavery, but it is one which a sound public opinion in the South would soon correct, if attention were directed to it in the right spirit. The Romans, without the light of Christianity, recognized the family bond, and family ties; and if there is omission to do it in the South, it is because attention has not been enough drawn to it.

Again, Abolitionists can do a great service, upon ceasing their agitation, by efforts to improve and to elevate the condition of the slave. The South will hear any Christian on this subject when he first speaks in the words of the Scriptures, "Servants, obey in all things your masters."—(Collossians iii. 22.) "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ."—(Eph. vi. 5.) No man that believes in the Bible, and acts upon the principles of the Bible, will ever be mobbed in the South, in any efforts to better the condition of the servant, but on the contrary, he will be welcomed as a benefactor of the race. The violence and the fury of the Abolitionists have caused the enacting of many harsh laws in the South, and the revival of other harsh ones, that were obsolete. In them, there should be a modification, or a repeal. They are a disgrace to some of the Southern statute-books. They only serve to give mischievous men here the materials of excitement, and we question much whether they are of any use in the South. The slave is only improved by a useful education. The truly Christian slave is of much more service than one that recognizes no Christian obligations. The slave is a human being,—with a soul to lose or to save, as all of us have, and he who *owns* his services, should be his father, friend, protector, teacher, as well as his master. He is bound to him by great and solemn obligations, and if he fails to discharge his duties to him, every one of them, he assumes a responsibility far greater than any that we in the free States owe to any mere hired servant, with whom we cannot be so closely and tenderly connected. Let Abolitionists press home these considerations upon the South. Let them cease to howl like wolves, and begin to reason like men. The South is as susceptible of reason as the North. Our countrymen are they, bone of our bone, and flesh of our flesh. Angry denunciation but deadens "the hearing ear," and blinds "the seeing eye." Nothing is to be gained, but more yet is to be lost by the fierce, wild, furious, revolutionary and insurrectionary contortions and ravings of Abolitionists, who here in the North, scream and bellow as if with an intent to be heard on the Mississippi, or the Rio Grande, while they are here in one of our little halls.

There are in the abolition party some well-meaning men, with more heart than head, with more credulity than judgment, but *they* must see that they gain nothing. They advance nothing, but their progress is *backwards*. Neither God nor man smiles upon their efforts. If they could see all, they would see that their leaders are only politicians; that all they want is agitation, and by agitation to gain office. Their very leaders are ready to swear to support the Constitution of their country, which is the mingled creation of Freedom and Slavery,—or to take office under it, and act with slaveholders, and the Representatives of slave property,—when, if they sincerely believed what they say they do, they could commit no such moral perjury. Let such well-meaning Abolitionists abandon such leaders, and such a party. We have pointed out to them the field in which they can do good, and the way in which they can serve God and their common country.

From Slamm's Globe.

EXTRACT FROM SPEECH OF EDWARD STRAHAN,

Delivered at the Meeting in Tammany Hall, on Wednesday evening, February 25th.

* * * * *

It is for the people (out of whose pockets the money is taken to support the Government) to decide upon all these proposed changes; the whole matter comes directly home to their dearest interests—it is for them, and them alone, to say what changes shall, and what shall not be made in the charter of the city and the Constitution of the State—it is for the people of the Empire State, and particularly of the empire city of that State, to say that there shall not only be a change, but a change *progressive*, (cheers,) and *improvement* in the principles that shall govern the city and State. (Cheers.) Many years have not elapsed since the Constitution of the State was amended. Not many years since, [illegible] imposed upon the people a Constitution, which they have outgrown. The framers of that Constitution, untaught by the wisdom of their predecessors, unmindful of the lessons of experience, and in violation of the principles of good government, conferred legislative and judicial functions on the same body—disregarding or forgetting the principles of republicanism, they have granted to a creature possessing two hundred and fifty dollars' worth of *dirt*, (without reference to his mental or moral fitness,) the sacred right to vote on all questions—to the *negro*, on whom the Almighty God has set a mark of inferiority, (great sensation,) they have given the power to exercise the elective franchise; they have set a precedent fatal to our own best interests, in allowing Negro Suffrage, even when limited by a property qualification, to be engrafted on the Constitution of the State—(cheers.) There are many claiming to be pure and unadulterated Democrats, I deeply regret to state, who seek to degrade us to a level with that unfortunate race on whom the Almighty has set a mark that legislation can never obliterate—(tremendous cheers and opposition)—and I put it to you, the Democracy of the empire city, to say—with no mental reservation—with none of your feelings or opinions left unexpressed in the sound of your voices—whether the negro population of this State, and the free negro population of all the other States in the Union—whom it is proposed should, and who would come here if given the right to vote—shall or shall not enjoy the right of suffrage?—(cheers, and cries of "No, no, no, never!") Are you, I repeat, willing that this right be extended to them? (cries of No, no, no!) I would not put this question to you, did I not believe it to be the settled purpose of many professing Democrats to induce you to remain silent upon this subject until they have influenced you to elect delegates to the State Convention, whose opinions will not be known before they have recorded their votes upon this question, (cheers,) and thus you would be kept in ignorance, on this vitally important matter, and not be allowed to know whether your rights, liberties, and interests were in the hands of friends, or of despicable traitors.—(cheers.)

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Selections.

How persecution always defeats its own ends! The Baltimore Visiter used to have a sprinkling of Anti-Slavery in it; now it comes to us, an Anti-Slavery paper with only a sprinkling of other matters. We give below two articles from the last number:

EXPULSION OF THE BLACKS.

It will be recollected by our habitual readers, that Robert S. Reeder, the delectable black lawmonger from Charles county, (we are aware that the appellation galls these petty tyrants!) after finding that his proposition to sell all the free colored people for the purpose of paying the State debt, was execrated by an independent House, pretended that he only intended it as a "jest!" The following synopsis of a bill recently proposed by him, looking to the expulsion of the free blacks of his county from the State, will show that it was *not* altogether a "jest." Just view the bill in all its hideous deformities:

SECTION 1. Proposes, that from and after the first day of December, eighteen hundred and forty-six, the Commissioners of tax of Charles county, shall have the authority to arrest and *deliver to the Colonization Society* "any free negro and mulatto who may be in Charles county, and who *may have not intermarried with slaves*, or be superannuated and incapable of gaining a livelihood by *their* labor."

SEC. 2. Compels the Sheriff to arrest the parties, or for every failure, to forfeit the sum of fifty dollars, to be recovered by suit upon his bond.

SEC. 3. Gives the power to summons the *posse comitatus*.

SEC. 4. Provides that the said Commissioners shall have the authority to *enter into any arrangement they shall deem best with the said Colonization Society* for the delivery of any free negro or mulatto arrested as aforesaid, and gives them the power to levy *a tax on the property of the citizens of said county*, to compensate the Sheriff for his services, and for the safe keeping and delivery of the arrested parties.

SEC. 5. Gives the Commissioners authority to enter into any arrangement with the *Colonization Society*, its agent or agents, and adopt *any measure they may deem best* for the execution of the provisions of the proposed act.

SEC. 6. Provides that "if any free negro or mulatto in said county shall prefer *to return to a condition of slavery* to remove, that he or she shall go before a Justice of the Peace of said county, and enter into a written agreement with some white person of his or her own choice, and said white person, if he agrees to become *master of said slave for life*, shall pay one-third of his or her appraised value *for the use of the State*."

SEC. 7. Provides that "any free negro or mulatto who shall leave the county after the passage of the act, shall not be permitted to settle in any other county or city in this State, under the penalty of being dealt with as other free negroes or mulattoes coming into this State from any other State, District, or Territory."

SEC. 8. Grants exiles the wonderful privilege of disposing of any property they may possess, as they may deem best, and in the event of their not being able to do so, the Commissioners aforesaid, shall take said property and sell it for the use and benefit of the expelled party!

We desire to know, distinctly, whether the Colonization Society will accept such a bill as the above? Perhaps Brother Hall, of the Colonization Journal, as General Agent, can inform us. If any reader should doubt the correctness of our inference as to the real opinions of the propounder of the above infamous bill, he will please examine the following sentence which occurs in a report from the pen of Reeder, which accompanied the same:

"There are strong objections entertained against their removal by force, on the grounds of humanity, while some believe that to do so would be unconstitutional.—This committee assume the position, and believe it correct, that *it would be the fullness of humanity to transport them without their consent*, and that *the State has a perfect right to dispose of them as she may think best*, for their and her own interest. This last position is clear."

Certainly, Mr. Reeder, "as clear as mud," and much nastier!

But, to be serious—where does Mr. Reeder expect the exiled blacks to go? Admit, for the sake of the argument, that the laws relating to "free negroes coming into this State from other States" were executed against these poor creatures, (which is doubtful, seeing that there is a remnant of humanity in parts of the State not included with the glorious periphery of Chr'es and Prince George's,) then of course they would be forced to other States. Would the authorities of our sister States submit to the consequences? Is it reasonable and consistent to expect it of them, while we ourselves are constantly complaining of the influx of white paupers from other States, and have raised legal barriers against the admission of black ones? Let Mr. Reeder answer these questions, at his leisure, and perhaps in the answer he will discover the absurdity as well as impracticability of his "clear" proposition.

But it is needless to argue a question so absurd. We have written article after article showing clearly, to such as desire to see, the inexpediency as well as injustice of all such cruel movements—seemingly in vain, for some of those whites for whose good, equally with that of the blacks, we penned the articles, refused us a hearing, and sent our paper back to us. We prefer therefore to rely on the authority of our Declaration of Rights. That instrument declares in the 21st article!

"21. That NO FREEMAN ought to be taken, or imprisoned, or DISSEIZED OF HIS FREEHOLD, LIBERTIES, OR PRIVILEGES, or outlawed, or EXILED, or in any manner destroyed, or deprived of his life, LIBERTY, or property, but by the judgment of his peers, or by the law of the land."

"Well," says some Sölon—nay, Mr. Reeder himself so argues in the report already quoted from—"but the free negro is not a *freeman*, in the sense here used." Let us see: In the 3d article of this same Declaration of Rights, we find it proclaimed that [illegible] of Maryland are entitled to the common law of England, and the trial by jury, according to the course of law." Hence it is clear that the terms "freeman" and "inhabitant" are synonymous in the view of the Constitution, whatever they may be in the eye of wiseacres of the Reeder school. But Mr. Reeder says in his delectable report:

"But this committee assume with full confidence, that the ACT GIVING THEM THEIR FREEDOM IS CLEARLY UNCONSTITUTIONAL. Our Government is founded in equality, for by an express clause of our bill of rights no "monopolies" shall be granted, because contrary to the spirit of free government. Indeed it is and must be conceded by all, that the GENIUS OF OUR INSTITUTION OF GOVERNMENT, IS PERFECT EQUALITY AND EXCLUSIVE ADVANTAGES OR PRIVILEGES TO NONE."

Alas! into what absurdities men blunder when essaying to sustain the wrong. The argument proves too much, if anything at all, and strikes a death-blow at Slavery, which is the real "monopoly" under which the *people* of this State of ours groan, and which is the cause of this eternal clatter and expense of legislation (?) respecting what Mr. Reeder styles "the institution of free negroes."—The report before us confesses this in the following passage:

"It is by many believed, they are freemen by virtue of the Constitution, and for this reason no forcible action could be had against them, except by a change of that instrument. This is a dangerous doctrine, and if it were permitted to prevail and impress itself upon public opinion, it would result in the most dangerous consequences. It would firmly fasten them upon us, beyond the hope of ever obtaining relief from any source. Indeed for a manifest reason, *it would endanger the institution of Slavery*; for if we were to attempt a change of the Constitution, for the purpose of effecting their removal, *opposing elements in our community might effect the destruction of the institution of Slavery*, while such a removal, through the medium of a change, was sought to be achieved."

Let us again examine the legitimate bearings of this sage proposition. On the third page of this report we find this doctrine set forth in sober seriousness:

"To have derived their freedom then from the Constitution, they must have been free at the time our Constitution was adopted, must have been on equal terms with the whites, been represented in the Convention, and UNITED IN THE COMPACT WHICH PRODUCED OUR CONSTITUTION. That they were in such a situation, no man who has any regard to his reputation will assert."

The most uncompromising "Native American" could not claim more than this. Such a construction of our fundamental law would cut off from the privileges of a "freemen," not only the naturalized foreigners, but even adopted citizens of Maryland, born in other States! People of Baltimore, whose mercantile prosperity is chiefly owing to the enterprise of others than natives of the soil—many of them the thrift-loving sons of *free* New England—are ye ready for this? Men of Alleghany, whose canals have been dug and whose mines have been opened by the spirited Irishman and the patient German, are ye ready to yield up your all to the Moloch of Slavery? We think we hear you answer—"No, never!" Then send in your petitions! Let Alleghany "roll the ball" once more, and with it crush the petty tyranny of these Legislators, or it will crush us! We warn you, once more, that the power that wills to trample the humblest of the blackest of God's children under its foot, would, in the end, utterly crush you! All that it requires is the plea of necessity—the standing plea of Tyranny—the *will* is ever present, and may ere long display itself in *deeds*, if you continue to crouch and tremble!

THE PEOPLE MOVING!

We have cheering evidence that our appeals to the people of Baltimore, in behalf of the down-trodden colored race, have not been in vain! The following earnest remonstrance is now being numerously signed, and will be promptly despatched to Annapolis. A copy may be found at this office, where we hope to see all the friends of Justice and Humanity, flocking to sign it:

To the Honorable, the Senate and House of Delegates of Maryland:

The undersigned, citizens and residents of Baltimore, beg leave respectfully, but most earnestly, to petition against the passage of any laws by your honorable bodies, which shall tend to increase the difficulties and embarrassments of the free colored population of the State, with respect to whom the laws are, as your memorialists think, sufficiently stringent. Various enactments of this description, as your memorialists are informed, have been brought forward at the present session, but so little publicity is ordinarily given to the proceedings of the Legislature, that they have not been able to inform themselves accurately of the nature and bearing of all the measures which have been proposed. Their attention, however, has been particularly called to two, against which they protest, as wrong in principle, and as fraught with consequences of great evil.

They refer to a bill entitled, "An Act for the taxing of free negroes and mulattoes for the benefit of the Colonization Society," reported by Mr. Hoover, from the Committee of the House on the colored population;—and the bill entitled, "An Act to remove the free negroes and mulattoes of Charles county," reported by Mr. Reeder, a member of the House, from Charles county.

The first bill proposes to lay a tax of two dollars annually on every free colored male between the ages of twenty-one and fifty years, and of one dollar annually on every free colored female between the ages of eighteen and forty-five years, with the exception only of the few who may be pensioners of the county.

This provision, in the opinion of your memorialists, is directly in conflict with the bill of rights of this State, which declares that "the levying taxes by the poll is grievous and oppressive, and ought to be abolished," and "that every person in the State ought to contribute his proportion of public taxes for the support of Government, according to his actual worth in real or personal property." An attempt is thus made to levy an unconstitutional tax, under cover of a different name.

It is well known that colored people are, at present, obliged to pay their full share of taxation on all the property they possess, and this too, for objects, in the benefits of which they do not fully participate. They are obliged, for example, to pay a school-tax, while the law, so far from affording them any education, interferes in many ways, to prevent their acquiring it for themselves. The tendency of the whole legislation of the State, and of all our social institutions, undoubtedly is, to make difficult the acquisition and safe enjoyment of property by the colored people. Would it not, then, be most unreasonable, to lay the heaviest burdens on those who are least able to bear them?

But the manner in which this measure is proposed to be carried out, is, if possible, still more objectionable than the measure itself. The great majority of the colored people have no tangible property, and it is proposed where the tax is not paid, and property cannot be found, to arrest the parties in default, and to *hire* them out by public auction, or where no bidders offer, to *sell* them by public auction to the highest bidder, for a limited period of time, for a sum sufficient to pay the *tax* and *charges*, including clerks', constables' and magistrates' fees. *Poverty* is thus denounced as a crime, of which the proper punishment is *slavery*. The process is to issue at the instance of the collectors of tax. The magistrates are to issue the process, and are to receive their fees out of the proceeds of sale or hiring. Interested judges are thus secured in the outset. The constables are to receive their compensation in the same way. During the period for which the parties are sold, they are to be actually *slaves*. One of the consequences of this will be, under the well-settled law of the State, although it is not provided for in the act itself, that all children born during the temporary slavery of their mothers, will be *slaves for life*.

It is not necessary for your memorialists to attempt to describe the suffering, oppression, and injustice which would inevitably result from such a law, to be so administered. There can be no doubt that its certain consequence would be to exasperate, and at the same time would tend to oppress and degrade the colored population, to corrupt the magistrates and constables [illegible] who are most important agents in the general administration of the laws, and at first to shock the moral sense, and finally to lower the moral character of the whole community.

The second bill above mentioned, is local in its character, but is still more objectionable in its provisions. It is in effect a decree of banishment against the whole free colored population of Charles county, with the exception only of such as are married to slaves, and such as are unable to gain a livelihood. The whole business of arresting and removing them is to be entrusted to the tax commissioners and the sheriff. They are to be arrested and imprisoned until such time as they can be handed over to the Colonization Society; but the bill does not provide for raising the means to be furnished to the society for their support and removal, nor does it provide for the contingency, which will certainly happen, that the society will neither be able nor willing to receive this crowd of destitute individuals, thus thrust upon it.

The bill does provide, however, that the free colored persons who shall prefer slavery to banishment, may select a master, go before a justice of the peace of the county, and there enter into a written agreement, by which he shall become a slave for life. Such is the commentary which the bill furnishes on itself! It anticipates and provides for the contingency, that free men and free women will choose slavery for life, rather than submit to the banishment which it denounces against them!

Your memorialists are, and have ever been, friends of the Colonization Society, and as such, they deprecate the proposed measures, in the full conviction that the attempted union of colonization with any such schemes will necessarily be destructive to the former.

Your memorialists beg leave to say, that although they do not believe that the proposed measures can receive the sanction of your honorable bodies, and become laws of the State, yet they feel it to be their duty to exert such influence as they may possess, to oppose at the commencement, every movement similar to those in question.

Your memorialists believe that the free colored people of the State, are in many respects a useful and valuable class, that they are improving in character and condition, and are eminently an improvable people, that if they were suddenly removed, their places could not be well nor easily supplied, and that it is the true policy of the State, the dictate alike of justice and expediency, to offer to them every reasonable inducement and facility to become more respectable, industrious, and intelligent.

Your memorialists, in conclusion, would also protest against an Act, which they have learned, has received your legislative sanction, but which Act they have not had the privilege of examining, but which, if they are rightly informed, forbids for the future, any emancipated slave to remain in certain counties named in the Act, and likewise forbidding him to settle in any other county of the State not named in said Act. This law unsettles the policy of this State which has existed for years, by which the emancipated slave could remain in the county and State with the approbation of the Judges of the Orphans' Court, a regulation humane in its character, perfectly safe for the State, and which in their judgment meets with the approval of a vast majority of the people of Maryland, and who would not desire to see the humane master nor the worthy servant embarrassed by a special Act, embracing particular counties, in a matter in which the Commonwealth is concerned; they therefore earnestly solicit the REPEAL of this Act. And as in duty bound, we will ever pray, &c.

FOURTEENTH ANNUAL REPORT OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

Below are some extracts of great value from this Report, which I am certain will be read with pleasure and profit by those of our readers who have no opportunity of procuring the Report itself.—G.

The revolution of another year has completed the term of office of the Board of Managers of the Massachusetts Anti-Slavery Society, and has brought around the time when it is their duty and their privilege to render an account of their stewardship to their constituents. A well-founded custom, also, demands of them, in addition to their report of their doings, as the official servants of the society, a brief view of the present condition and prospects of the Anti-Slavery cause, as seen in the light of the history of the last twelve months. In the great procession of events, which has filled up the year that is just closed, there were some whose cheering and animating aspect spoke to us only of hope and encouragement, and there were others, whose black and baleful influences fell cold upon our hearts, and seemed to cast ominous conjecture upon the fate of our enterprise and of our country. It cannot be expected that in the space which we can command, we should enter into a minute historical detail of either the one or the other. All that can be asked of us is, a slight review of the most important events of the year, that have affected the progress of the Anti-Slavery movement, and a passing glance at the cautions, the counsels, and the hopes which they have bestowed upon us in their flight.

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HAITI.

The distracted state of this interesting island has within the last year afforded new food for the dreams of Southern Annexationists. The unhappy contest between the French and the Spanish parts of the island, which has been falsely represented as a war of colors, has suggested to the ever-watchful guardians of Slavery, that at least an argument could be extracted from it against the capacity of the African race for self-government, if it did not furnish an opportunity for the re-establishment of the beneficial influences of Slavery under the auspices of the Anglo-Saxon race. Accordingly, an agent of the name of Hogan was despatched thither by President Tyler to observe, if not to foment, the intestine distractions of the inhabitants, and to make a report of his espial. It is believed to have been satisfactorily ascertained, on semi-official and uncontradicted authority, that this envoy made a report to President Polk, in favor of the recognition of the independence of the Dominican, or Spanish portion of the island;—that overtures were made by the authorities of that department, through him, to the Government of the United States, on this subject, which, in the opinion of the authorities, had a looking towards future Annexation; and that this project has excited a lively interest in all slaveholding coteries. It has been asserted, moreover, that attempts are making to enlist men in the United States, to carry on the war between the Dominicans and the Haitians. It was fully expected that Mr. Polk would make some development of this plan in his Annual Message; and his silence on the subject seems to imply that the pear is not yet ripe, or at least that the people of the United States are not yet thought ready to pluck it.

Whether any speedy attempt to realize these golden dreams will be made, cannot now be predicted. But it may be confidently affirmed, that nothing but the absolute impossibility of success will divert the cupidity of the slaveholders from so tempting a prey, when once indicated to their pursuit. But the adventurers in such a game would do well to reflect that they would have a very different foe to encounter than that which opposed their larceny of Texas, in a people nerved by half a century of freedom, who, even in their first sacrifices to Liberty, offered up to her, as a holocaust, the brother-in-law of Napoleon, and the flower of the army of Italy, and who are ever prepared to burn their cities, and retire to their mountain fastnesses, at the first approach of an enslaving invader.

But the ardor of slaveholding passion for new territory, over which to extend and confirm the blessings of Slavery, is not to be satisfied by the remote prospect of the possession of the queen of the Antilles. Already, as soon as the Annexation resolutions had passed the Senate, Mr. Levy, of Florida, moved that the President be requested to negotiate with Spain for the purchase of Cuba! This motion was subsequently withdrawn, as premature, at the request of those who would be no enemies to the measure; but it did its work, in implanting the idea in the public mind, which its friends believe time will ripen to a new harvest of Annexation. It is asserted, and with good grounds of probability, that Mr. Slidell, the new slaveholding ambassador to Mexico, is empowered to negotiate for the purchase of California, and that it is intended to buy the consent of Great Britain to this acquisition of a territory which may be made the prey of Slavery, by the bribe of her chosen portion of Oregon, a country whose parallels of latitude forever forbid the approach of its desolating footsteps. Already does the prophetic eye of Southern statesmen behold the star-spangled banner waving in mockery over new nations of slaves, scattered from the Atlantic to the Pacific, and from the Potomac to the Isthmus of Darien, and thickly peopling the whole Archipelago of islands which gem the borders of the Western Continent. And such dreams are not the fantastic creations of a diseased imagination. After the victory they have just achieved, if it be tamely submitted to by the North, they have no reason to anticipate any serious opposition, on this Continent, to their schemes of conquest. But it is to be hoped that the humanity of Christendom, and the civilization of the age, will interfere between these beatific visions and their literal fulfilment.

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CASSIUS M. CLAY.

Among all these hopeful auguries, arising to us from the thick darkness which hangs over the slave States, that afforded by the movement of Cassius M. Clay, in Kentucky, must be regarded as by far the most signal and the most auspicious. For a long time the friends of Freedom throughout the country had been watching with anxious curiosity to see whether the course which this gentleman had only begun would be persevered in and consistently carried out. The boldness of his denunciation of the slave system, and his fearless exposure of its evils, enforced by his emancipation of his own hereditary slaves, had attracted the attention, not only of Abolitionists, but of the country, to his career. Its onward progress has certainly been no less interesting and instructive than its commencement. In January he issued an address to the people of Kentucky, in which he set forth, in eloquent and emphatic language, the evils which Slavery had entailed upon Kentucky, and drew a glowing contrast of the difference between her estate and that of the free States around her. He depicted the dependent condition of the poor white population, and declared that experience had proved the incompatibility of Slavery and popular education. He concluded by earnest appeals to the people to take instant measures to procure the removal of this curse from the soil.

Early in June Mr. Clay began, at Lexington, the publication of the "True American," a weekly paper, devoted to the cause of gradual emancipation in Kentucky. It was characterized by the same bold and energetic spirit, which had marked his previous public action on Slavery. Its appearance excited a very general attention, and it was sustained by a large subscription list in the free States, as well as in Kentucky. It was hardly to be expected, however, that such an enterprise could be carried on, with earnestness and resolution, in the heart of a slave State, without exciting a deep and bitter opposition. Accordingly, when about ten numbers had appeared, symptoms of impatience began to manifest themselves, which soon took a palpable shape. At the time selected for the commencement of the attack upon his paper, Mr. Clay was suffering from a typhoid fever, which prevented him from making any forcible resistance, could he have judged such resistance feasible or prudent, under the circumstances of the case. A small meeting was held on the 15th of August, which appointed a committee to communicate to him a resolution requesting him to discontinue the True American, "as dangerous to the peace of our community and to the safety of our homes and families." To this demand Mr. Clay replied with a refusal, couched in burning words of indignation and contempt. The meeting was then adjourned to the 18th of August. In the meantime Mr. Clay issued an address, explaining the nature of his plan of emancipation, (combining the principles of gradualism and compensation,) and denying that he had ever used language of a nature to excite insurrection among the slaves. On the appointed day a numerous multitude assembled, who, stimulated by an inflammatory speech from Thomas F. Marshall, a personal enemy of Mr. Clay's, (and encouraged by the presence and approving words of ex-Governor Metcalfe,) resolved that "the press should stop," which they would effect "peaceably if they could, forcibly if they must." To carry out this determination, a committee of sixty, of which Mr. James B. Clay, a son of Henry Clay, (who retired on the day previous to that fixed upon for this outrage on his kinsman and ardent supporter, to partake of the festivities of a neighboring watering-place,) was a principal member, for the purpose of taking possession of the press and sending it beyond the limits of the State. This duty they triumphantly performed, and sent it, subject to the order of its owner, to Cincinnati. After this gallant exploit, the committee reported their success, and the meeting adjourned, flushed with victory, and hoping that they had now given its *quietus* to this dangerous agitation.

But what are the hopes of man! To their astonishment they found that they had only given to it a new impulse. A strong sensation was created in Kentucky itself, and men began earnestly to inquire what this new thing was which it was so dangerous that they should know. A public meeting was immediately held in Cincinnati, to take measures for the safe-keeping of the press, and to express their sympathy with Mr. Clay, and their indignation at the injurious treatment he had received. To these expressions of regard, Mr. Clay replied in a letter which breathed a resolute and unbroken spirit; denied the calumnious assertion that he had offered to discontinue the paper, if his property were spared; and declared that, "as to his press, his motto of God and Liberty should never be struck," and that "it was for those who fight for the wrong to despair in defeat." Public meetings were held in many other places to express their sense of this outrage on the liberty of the press. The effect of this act of violence, therefore, was such as all acquainted with the nature of the human mind, or with the history of reformations, knew to be inevitable, to make the injured party grasp his principles with a firmer hand, and to give him a yet wider field and a better opportunity to disseminate them.

It was not long before Mr. Clay fulfilled the pledge implied in his answer to the Cincinnati resolutions, and in about two months after the suppression of the True American, it made its twelfth appearance, containing a long "appeal," in which he put on record the history of the base transactions of the 18th of August, defended his own conduct, and showed to the non-slaveholders of Kentucky that they were virtually enslaved. He concluded with a hope that what he had suffered, and what he might yet suffer, would "arouse in the bosom of Americans, an honorable shame and a magnanimous remorse, which would lead to the peaceful overthrow of the slave-despotism of this nation." These are the concluding words of this admirable paper: "To the liberty of my country and of mankind, then, I dedicate myself and those whom I hold most dear,—and for the purity of my motives and the patriotism of my life,—the past and

This brief history is full of instruction. It shows the falsehood of the assertion that Kentucky was ready for a prospective manumission of her slaves at the time the cry of immediate emancipation was raised, and that it is owing to the Anti-Slavery agitation that measures were not long ago commenced for gradual abolition. It gives the lie to the assertion that it was because the movement against Slavery was commenced in the free States, that the slaveholders had clung yet closer to the system, out of their lofty scorn of foreign dictation. It contradicts the assertion that the angry resistance of the slaveholders to the demands of Anti-Slavery that they should relieve their victims, was mainly attributable to its harsh language, and stern denunciations.—Here was a native-born citizen of Kentucky, a slaveholder by birth and education, bearing one of the most honored of her historical names, no stranger and alien,—and yet what was his treatment at the hands of his fellow-citizens, for endeavoring to do them good and not evil? He was no fanatical Abolitionist, he did not denounce the slaveholder as a sinner because of his slaveholding, he attacked the system rather than its supporters, he asked only for gradual emancipation, and offered the bribe of compensation, and were they any the more willing to listen to his words? Here is sufficient proof, had any been wanting, that the opposition of slaveholders and their abettors, to the Anti-Slavery movement, is not because they want to abolish Slavery in their own chosen way, nor because the delicate sensitiveness of their honor shrinks from the interposition of strangers, nor because their ears are shocked by the unyielding testimony and plainness of speech of the Abolitionists; but because they love Slavery for its own sake, and are resolved never to abandon it, as long as it makes them, not merely the absolute masters of the blacks, but the political lords of the whites.

Though we dissent from the positions taken by Mr. Clay, in his warfare with Slavery, and are more than ever convinced by his own experiences as well as by the pregnant histories of every succeeding year, that Slavery is to be attacked effectually only by treating it as a *malum in se*, and demanding, as in the case of every other crime, an immediate cessation from it, as the only true morality and the only just expediency; still we hold him to deserve the highest honor for his courageous and generous assertion of human liberty in the midst of trials and dangers that might well daunt a less intrepid spirit. We believe that a further experience will convince him that Slavery is "deceitful above all things and desperately wicked," and that one of its most hateful features is, the ruin which it makes of the most ingenuous and noble natures; that he will perceive it to be a crime against God and humanity, by whomsoever perpetrated, which ought to be immediately abandoned; and will discern that compensation, if made at all, is due to the slave rather than to the master. We think it not too much to affirm that it is the faithful and uncompromising testimony which the Abolitionists have borne to these truths, and to whatever other truths naturally flow from them, in the ears of an unwilling generation, for the last fifteen years, which has created that public sentiment in the free States, which is now Mr. Clay's chief moral support. And perhaps it is to these very hated testimonies, and to the agitation they have excited, that Mr. Clay, and his country, owe the formation and development of his own Anti-Slavery character. We are confident, moreover, that he will see with us, before our common object is attained, that it is not to be accomplished by any management of political machinery of which the slaveholders possess the absolute control as long as it exists in its present shape; but that the deliverance of the slave, and the honor and safety of the nominally free, can only be achieved by THE ABROGATION OF THE EXISTING NATIONAL CONSTITUTION, AND THE DISSOLUTION OF THE PRESENT UNION OF THESE STATES,—by the adoption, and consistent carrying out of the present Anti-Slavery watchword—"NO UNION WITH SLAVEHOLDERS."

In the hope that Mr. Clay will yet see eye to eye with us on these points, and that we shall yet be found fighting shoulder to shoulder with him in this holy warfare, we cordially bid him God speed in the agitation which he has so nobly begun and so fearlessly carried forward. When we can act together, consistently with the honest difference in our opinions, we shall be ever ready to tender to him our cordial sympathy and our helping hands. A career opens before him which might well satisfy the highest ambition, as well as the most earnest benevolence. He has taken the lead in a revolution which can never go backwards, and which, when complete, will fill with its blessings millions of homes and hearts in his native State, and in the whole Southern country, and his name will be to them as one of their household words to the end of time, if he be but faithful to the trust he has assumed. Should he survive the conflict he has invoked, and endure unto the end, he will be honored by his beloved Kentucky as the chiefest of her benefactors, and will receive from her hand a tribute of enduring gratitude, such as she has never yet bestowed upon the worthiest of her sons. And should it be his fate to fall at his post, in the hot strife of the early battle, he will leave behind him an example which will stir the hearts of his successors like the sound of a trumpet, and he will bequeath to his children a name more precious than the richest inheritance;

"One of the few, the immortal names,
That were not born to die."

From the Express.

THE RICHMOND MURDER.

It is with great reluctance that we publish the following painful letter from a friend at Richmond—for all parties spoken of, we believe, except T. Ritchie, Jr. are acquaintances of ours, and some of them, personal friends,—but it is the duty of an editor to rebuke, in every way and manner, such horrible atrocities as this, which has sullied the reputation of Richmond; and it is a duty we shall not shrink from. We trust and hope there are errors in facts here, but the writer had the best opportunity of knowing the whole truth. The Philadelphia North American well says:

"Nor are the principals the most to blame:—these 'friends,' (what desecration of the term,) who countenanced and seconded the butchery—who arranged preliminaries, and stood by, awaiting the result—for them the verdict of public indignation should be rung out, 'Short be the shrift, and sure the cord!'"

RICHMOND, February 28, 1846.

Gentlemen:—As an unfortunate and melancholy transaction has just occurred here, I will give your readers the facts to prevent misrepresentation. You have no doubt heard of the encounter between John Pleasants and Thomas Ritchie, Jr. and which proved fatal to the former. I propose to state the cause of this melancholy event, and the facts connected with the encounter itself.

A malicious scribbler who writes his daily fudge and twaddle in Washington, for the Richmond Enquirer, over the signature of "Macon," charged that it was rumored that the cause of Mr. Pleasants leaving the "Whig," was for the purpose of publishing an abolition paper in Richmond, with other unjust insinuations—but all eminently fit to originate in such a babbler's brain. Mr. Pleasants replied to it, by expressing his surprise, that the conductors of that paper, who had known him so long, should have published such a statement—and declared that the charges were groundless. He admitted that he still held the same opinion that he and their father expressed in 1832, and that he agreed with Washington, Jefferson, Madison, Monroe, Marshall, Henry, Mason, Nicholas, Virginia's ablest and purest statesmen, that Slavery is an evil: but that he had no intention of publishing an abolition paper, or to identify himself with the reckless and mischievous Abolitionists of the North.

This everybody expected from him, for they knew him to be too noble and generous to deceive, and supposed his statement to be sufficiently satisfactory to every honest man. But Thomas Ritchie, Jr. who was then writing for the paper, replied to it, by advising his correspondent, "Macon," to take his advice, and have nothing to do with J. H. Pleasants; that the conductors of the Enquirer had had several issues with him, and were never able to bring him to the point. This every one knew, meant that he was a coward, and at the same time was a slander and wilful calumny.

Mr. Pleasants replied to this mean insinuation with some severity, and appealed to the people of Virginia, who had known him for twenty-five years, whether the charge was not malicious and unjust. In justifying himself, he of course, had to condemn the conductors of the Enquirer; and showed by a series of events, that if either he or they deserved the charge, they had the preference; that when he and William Ritchie were about to be involved in difficulty, he gave them evidence that which they now assert was false. That when William Ritchie and H. Secretario had a dispute, and Ritchie had challenged him, that H. Secretario was never able, (so report said,) to draw him to the field; that these considerations ought to have restrained them; that when William Ritchie and Archer went on to Bladensburg to fight, he, unbeknown to any one, followed after them, and was the cause of adjusting their difficulty, and preventing Ritchie from being brought back a corpse, and for so doing, the father of the Ritchies acknowledged through the columns of the Enquirer, his generous interposition, and as a father, expressed to him his sincere thanks for his mediation.

To this letter of Mr. Pleasants, William Ritchie, who was at this time at his place, in the absence of Thomas Ritchie, replied: that he had no doubt that his brother, when he returned, would be convinced that this letter would be to him additional evidence, that what he had said about Mr. Pleasants, was true. When Thomas Ritchie did return, he openly declared, that he had evidence in his possession, to prove that John H. Pleasants was a "*coward*." This of course brought matters to a dead halt.

Mr Pleasants, after reading this insulting language, took a stick and walked out with a view of meeting Ritchie, and compelling him to take back the charge or prove it; and if he declined, to use his stick over his head. He watched for him several days, without being able to meet him; finding that it was a common street talk that he and Ritchie were likely to have a street-fight, he concluded on Tuesday last, to avoid this occurrence by verbally notifying Ritchie, through a friend, that he would be over the river the next morning at six o'clock. Ritchie replied to him, in writing, that he would be there with two friends, and armed. It is proper here to remark, that Mr. Pleasants told his friends that this was the only course left him; that his feelings revolted at street broils and encounters, and that he had a private reason which prevented him from fighting a duel, and that that reason was well known to the Ritchies, and knowing this, they thought they would be able to disgrace both him and his children. It is said, Mr. Ritchie stated, after he had written him down a coward, he did not do so because he believed him to be a coward, but that he would make Pleasants attack him, and then he would be able to settle an old family grudge by killing him.

On Wednesday morning last, they repaired across the river to Manchester. While on the ground, the friends of Mr. Pleasants said to the friends of Mr. Ritchie, that he ought to be satisfied that he was not a coward—but they replied, they would listen to no terms. The friends of Mr. Pleasants, finding all hope of an amicable adjustment unavailing, gave way and left them together; Mr. Pleasants walked up towards Mr. Ritchie, at which Mr. R. fired upon him—Pleasants then fired upon him, and continued walking up to him, but without firing, and receiving from Mr. Ritchie five wounds with a revolving pistol When he was about three feet of Ritchie, he said to him,—"Do you now believe me a coward?" To which Ritchie made no reply, but still continued to fire. Pleasants then discharged another pistol at him, and which must have killed him had he not the night before extracted the ball. He then threw the pistol at Ritchie, and struck him with his cane, and then reeled and sunk down. Ritchie immediately fled, and took the cars for Washington.

Mr. Pleasants is now dead; he expired yesterday morning, about half-past two o'clock. He was able to walk with help but a little distance from the place where he was mortally wounded. His conduct on the ground was singular and inexplicable. He knew that Ritchie designed to kill him, and yet the night before he drew the ball from one of his pistols unbeknown to his friends. He said on the ground that he would not kill Ritchie; he designed simply to chastise him, and he kept his word. His friends forced him to take a revolving pistol, which he put into his coat pocket, so he could not use it.—Ritchie had four revolving pistols with twenty-five balls, with many other deadly weapons, and his friends were ready to supply him with more. However we may condemn these false principles of honor under which Mr. Pleasants grew up, his whole course in this tragic affair was free from any murderous feelings. His friends had no idea that he was going to place himself in so unequal a contest. But after they had got into it, it was too late. He protested to his dying hour that he never designed to kill Ritchie, which was a source of great satisfaction to his mother, sisters, and children.

This sad affair has cast a gloom over the whole city. The magistracy and police get it fore and aft from every person for suffering so horrible a tragedy to take place, when they knew that they were preparing, in case they met, for a personal rencontre. Could an election be held to-morrow they would not only be turned out of office, but kicked out. Our *city's* good name is injured by such administrators of the law. They knew of the fact before it occurred. They should be branded and published from Maine to Georgia.

The Coroner summoned a jury of twelve men, who have declared that John H. Pleasants was murdered by Thomas Ritchie, Jr. and that Ritchie is guilty of murder in the first degree, and that William Scott, and Washington Greenhow, Ritchie's friends, with Jefferson Archer, Pleasants's friend, accessories to the fact. Whether Ritchie escapes, or is caught, and convicted or acquitted, he will still have, by the solemn judgment of this community, stamped upon his brow the foul brand of the murderer, and from this decision he can never escape. His whole conduct shows that he had premeditated this atrocious act, and his brother is but very little behind him. Between them they have now the blood of the courageous, noble, generous, and high-souled Pleasants on their skirts; but his widowed mother and orphan children will haunt them to their graves. They themselves will be murdered by inches by their consciences, the gnawing worm that never dies.

Mr. Pleasants was a man over fifty years of age, and one of the most upright, straight-forward politicians of his age, and one of the most brilliant writers in Europe or America. Whenever his mind was made up on any subject, he did not stop to inquire who he might please or displease; but he pursued onward, irrespective of all personal considerations. Poor fellow! he had his faults—but let them be ever tombed in his grave—let us commend his virtues, and his many generous and manly traits. He leaves an orphan—one of the most lovely and intellicent little daughters I ever knew. May Heaven smile on his disconsolate young offspring. This is a sad tale, and pains me to the heart to relate it.

VERITAS.

The Washington correspondent of the Courier writes:

"The death of Mr. Pleasants has caused a very general sensation here. The Union of this morning in a very proper article, asks for a suspension of the opinion of the public in relation to this melancholy event till all the facts shall be fully developed. It nevertheless cannot be improper to recapitulate such of them as are notorious, let censure fall where it may.

"The survivor of the conflict is a young man about 25, and son of the editor of the Union. The deceased was 55. The Ritchies, father and sons, while associated as editors of the Enquirer, of which the sons are now the editors, had repeated altercations with the Whig, Mr. Pleasants being then its editor, of a violent and sometimes of an extremely personal character. One of these, in which the consistency and political principles and course of the elder Ritchie were severely commented on by the Whig, was made a personal matter of by young Ritchie, and a demand made by him upon Mr. Pleasants for satisfaction. This Mr. P. declined to accord to him, because as between them there was no cause of quarrel, and if any at all existed, it was between himself and the senior Ritchie, whom, if I recollect right, he intimated a willingness to meet if he should request it. These events happened sometime since. Recently, as you know, Mr. Pleasants dissolved his connection with the Whig and became an associate editor of the Star, also published at Richmond. About the time of his entering on this new arrangement, a person by the name of Wallach, a young man holding some subordinate clerkship in the Post-Office Department, and who is also a sub-editor of the Union, and a correspondent of the Richmond Enquirer, in a letter written from here, and published in the last mentioned paper, stated that Mr. Pleasants was about to start an abolition paper in the city of Richmond, and thereupon took occasion to indulge in remarks of an highly offensive character, and in most unjust reflections on Mr. P. When this letter appeared in the Enquirer, Mr. Pleasants, through his own paper, denied the truth of the charge, and called upon the editors of the Enquirer to make a proper retraction in the columns of that paper. This they not only refused to do, but made it the occasion for heaping upon him additional abuse, going so far in their vituperation as to charge Mr. P. with cowardice, and as having escaped from a former difficulty with young Mr. Ritchie in a cowardly manner This last attack was the immediate cause of the meeting, of the melancholy result of which you have already been informed.

"You will thus see that whoever else may be free from censure Mr. Wallach cannot escape it. He is unquestionably the cause of the death of Mr. Pleasants. He knew the charge to be false at the very instant he penned it; and he knew, also, for he is a Virginian, that no accusation could have been more personally aggravating to the individual against whom it was urged, or more calculated to do him an injury in the community in which he lived. Whether this false charge proceeded from malice, or from a contemptible toadyism which thus sought to crawl into the favor of the Ritchies, the author of it cannot escape the heavy responsibility of having been the wicked cause of hurrying a fellow-creature into the presence of that Being before whom he too will have to appear to answer for his blood.

"What measure of condemnation should be meted out to Mr. Ritchie, who has but recently arrived to manhood, for the fiend-like pertinacity with which he pursued Mr. Pleasants, a gentleman whose head was silvered with age—with a widowed family dependent upon him, and goaded him to the conflict, in which he succeeded in his apparently premeditated design to slay him, I will not assume to pronounce, but will leave him, the survivor of his murdered victim, to prove by the experience of a life which, if long, and ordinary feelings of humanity remain to him, can be, at best, but a protracted torture."

We are requested by a "Subscriber" to insert the following from the Liberator of February 6th:

THE SOCIETY OF FRIENDS.

Western and Caln Quarterly Meetings are just passed. The former is considered the largest in America. Joseph A. Dugdale, from Green Plains, in Ohio, was there. He is from the meeting ent off from the body, on account of its anti-slavery action. Soon after the meeting became quiet, he commenced speaking, and stood upon his feet nearly two hours. His discourse was directed against the popular theology of the land, he pronouncing it infidel to the laws of God. His testimony against Slavery was bold and uncompromising. It was in this meeting that S. S. Foster was mobbed some nine months since. On the present occasion, silence reigned through the vast assembly, while more severe things were uttered than Foster thought of. In the second meeting, the subject was followed up by a series of radical addresses from some of our own members. It was indeed a good day for liberty.

At the Caln Quarterly Meeting, Joseph was even more eloquent for the slave than at the Grove. His rebuke of the society, for its time-serving spirit in closing the doors of its meeting-houses against the Garrisons and Burleighs, who are pleading for the overthrow of the execrable system, approach moral sublimity. I have heard him before, but never with such power and boldness as on these occasions. After all this, the meeting read his certificate, and sent it into the women's meeting.

A proposition from Lindley Coates was made, to appoint a Committee on the subject of Slavery, which was done. If the society had more such faithful sentinels as Lucretia Mott, and J. A. Dugdale, it would be the means of rousing it from its criminal quiet, when the testimony of truth ought to be spoken out with trumpet-tongued notes.

W. L. L.

Dowingtown, Chester co. Pa. 1st mo. 22, 1846.

DIFFERENCE OF OPINION.

To the Editor of the Baltimore Visiter:

FRIEND SNODGRASS:—In the calmness of First-day, on looking over the "Clipper," my attention was forcibly arrested by an advertisement which read as follows:

"CASH FOR NEGROES.—The highest market price will be given for LIKELY YOUNG NEGROES, that are SLAVES FOR LIFE. Apply at ——'s Hotel, —— street, a few doors above —— —— street,* where the subscriber is permanently located. All communications will be promptly attended to. * *."

On reading the above advertisement, it flashed across my mind that, according to the laws of this State, persons having the least particle of African blood in their veins, from the mother's side, even to an eighth, sixteenth, or sixty fourth part, are looked upon as "negroes," subject to be slaves for life—commodities for merchandize, from jet-black to the lightest brunette. Now, in some parts of the country, these brunettes are regarded as very attractive. It is such as these, I ween, that * * would wish to purchase. They command a great price at New Orleans—from two to three thousand dollars a head. It is implied, in the above advertisement, that * * thinks these people better off in slavery than in liberty, or he would not desire to trade in them as he has advertised to do. As a man of truth, integrity and honor, he would not say or imply anything which he did not consider true and right. But here comes another short article from the same paper:

"LIBERATION.—Horace King, a negro slave, by special enactment of the Legislature of Alabama, has been emancipated. His owner had, it is said, often refused the sum of $15,000, and urged the passage of the act. King was a very intelligent man, and constructed a bridge at Wetumpka, for which he has been thus rewarded."

Now, in this it is plainly implied that liberty is better than slavery, because Horace King has received liberty as a *reward*. Herein is a wide difference of opinion between * * and the Legislators of Alabama I am puzzled about this, not knowing how to reconcile these conflicting opinions, except from "difference of latitude and longitude," as the venerable Robert Owen would say. Another thing puzzles me, and that is, from whom * * expects to purchase "*likely* young negroes," unless from their parents who have raised them, or from the "young negroes" themselves; if, perchance, they are presumptuous and impertinent enough to claim in themselves ownership! Then, who ever heard of parents selling their children, or young men and young women selling themselves! I am curious to know where this dealer can find his supply?

Friend Snodgrass, I hope some of thy correspondents, business men, casuists, or theologians, will give us light on these puzzling questions. MIRA.

Baltimore, 2d Month, 17th, 1846.

* We omit the name and location of the dealer in human bodies and souls designated by our FRIENDLY correspondent. No such God-defying traffic shall ever be promoted through our columns, for either "love or money."—ED. VIS.

From the Anti-Slavery Bugle.

THE McABEE CASE.

Our readers will recollect that in our paper of February 6th, was an article from the "Spirit of Liberty," stating that charges were being preferred against the Rev. Isaac N. McAbee, for giving Stephen S. and Abby Foster their dinner. The following letter relates to the same:

FRIENDS EDITORS:—The facts relating to this case are briefly these. Isaac N. McAbee, a minister of the Gospel, is not only a member of the Methodist Episcopal Church, but a supporter of the Liberty party; (two organizations resembling each other very much in reference to their pro-slavery complexion,) the latter of which held a convention in this place in August, '45, at which time Mr. I. N. McAbee resided here, and of course attended, and on several occasions, acted as President. This, the M. E. Society in this place, through *humble faith* and *Job-like patience*, suffered. But, in the hour of their affliction, their greatest enemies, Abby Kelley and S. S. Foster, made their appearance, and commenced a series of lectures. These lectures were attended by numbers, and among the rest, I. N. McAbee, who not only listened to their discourses with attention, but invited them to dine with him; which last act, I suppose, was the *unpardonable sin*. This "capped the climax;" yes, this was "passing the Rubicon."

The society, or rather three or four of its leaders, preferred this charge, with a few others of minor importance; of *minor* importance, I say, because the greatest and principal one was that of feeding the *infidels*. Notwithstanding these charges, they left a merciful door, through which he might and did escape; which door, was left open, by propounding the following interrogatory:—"Did you design to offend or hurt the feelings of the members by so doing?" (a boyish question.) They might have known that he would answer in the negative, as he did, by saying "that it was farthest from his thoughts." After he had made all the acknowledgments, in his letter to the society, that was required, (for before their holiness he could not come personally, until he should make reparation for the *heinous sin*, of which they thought him guilty,) up arose a man of influence in the church and said, "I cannot receive that acknowledgment, for my part;" then arose another, and said, "he agreed with the last brother," and further alleged, "that McAbee did not say that he was sorry that he took a part in the Liberty Party Convention, or that he let infidels dine at his table. Nor did he take back the following remark:—"I will do what I conceive to be right before God, if some folks should stand on their heads about it." While they were thus talking, some, who were not lost to *all* sense of honor, arose and declared "that the man had made all the confession demanded in the charge, and, that they were eating their own words, and acting very inconsistently." They, however, agreed to let Mr. McAbee preach in the house.

Now, before I lay by my pen, let me say that I believe McAbee, or any other man, is inconsistent, when he says he is the slave's friend, and at the same time not only remains in the Liberty party, but is a member of the M. E. Church. Notwithstanding the divisions in that church, as long as the Southern branch tolerates *Slavery*, the Northern will not tolerate *Abolition*; and McAbee cannot think strange of their course when he takes a second sober thought. They do not want to be divided; they want to be of one mind and heart, and that is, to increase the number of the *faithful* and *holy*. To such faithfulness and holiness as *theirs*, may I ever be a stranger.

Now, if any man can act consistently and be a true friend of the oppressed, and at the same time remain in either of the above mentioned organizations, he can do more than I can, or will do.

Yours, respectfully,
O. P. Q.

MT. PLEASANT, February 18th, 1845.

From the Manchester (N. H.) American.

UNPARALLELED CRUELTY TO A SLAVE.

We don't know when emotions of horror have been more excited in us than when we saw in a late paper the fact that the Legislature of Alabama had passed an act to emancipate Horatio King, a slave, who had built an excellent bridge over the Wetumpka river. Poor King! Our heart bleeds for him! He felt that he had a soul above cotton picking, an intellect which enabled him to rise to an equality with the white race. He made the effort—succeeded, and for *this* he is condemned to perpetual freedom! Some one offered his master $15,000 for him, with the intention, no doubt, of taking him to the slave's paradise—the "more congenial soil and climate" of Texas, but this happy lot was denied him! And now what shall he do? Shall he remain at the South? Are not the free blacks more degraded than the slaves? Shall he come to the North? Does not John C. Calhoun tell us that in the free States the black race has "invariably sunk into *vice* and *pauperism*, accompanied by the bodily and mental inflictions incident thereto—*deafness, blindness, insanity, and idiocy*, to a degree without example; while in all other States which have retained the ancient relation between the races, they have *improved greatly in every respect*—IN NUMBER, COMFORT, INTELLIGENCE, and MORALS?" What, then, shall he do? With no kind master to keep his belly filled and his back covered, at the cost of $20 a year—with no quiet home in prospective, when age shall steal over him, and his limbs refuse to do their work—with no sunny Texas to fly to—with no refuge at the North but pauperism, insanity, and idiocy; poor Horatio King, the victim of freedom, must drag out an unhappy and cheerless life. And the Legislature of Alabama has done this fiendish deed! We have no words to adequately express our detestation of the act. The authors of it should be held up to public execration as the men who made an effort to do good *a crime*, and punished it with the lingering death of liberty.

Communications.

Reply to J. Fulton, Jr.

SCHUYLKILL, Chester county, Pa. March 2d, 1846.

Mr. GAY:—I find in the Standard of the 19th ultimo, some strictures on my former article, by J. Fulton, jr. I will just say that in using the word "here," I did not refer to Chester county exclusively, but to the State in general. As the Standard is the organ of the American Society, and therefore taken by Abolitionists generally, it did not occur to me that my remarks would be liable to misconstruction.

The second paragraph of the communication of your correspondent is ambignous. Speaking of myself, he says: "He has a right to his opinions, opinions some of us think not valuable or important," &c. If he means that *my* opinions are not of much importance to the public, I agree with him; but if he speaks of the influence of opinions in regulating our conduct, I dissent from him entirely. From our opinions, (if we are true to our convictions,) spring our actions, and I must say that I cannot well conceive how it can be an unimportant matter whether we refuse altogether to swear to commit an act at which the conscience revolts, or defend the doctrine that the taking of such an oath is compatible with a high morality.

Your correspondent is apparently uncertain as to whether he belongs to the Liberty party or not, but, nevertheless, seems to appropriate my animadversions upon that party as strictly to himself as if it were settled that he is a member in good standing, and assumes its defence in the most natural manner imaginable.

He asks me to inform him who, among the Liberty party, have justified the transfer of the Emancipator. Now, I neither feel called upon nor at liberty to parade the names of private individuals before the public, even in reply to a direct interrogatory, yet I know that what I asserted has been done. The latter course I consider infinitely the more contemptible of the two, inasmuch as the design is the same in both cases, while in the latter there is an effort to avoid the odium which necessarily attaches to the justification of such an act. This course is, however, eminently characteristic of the Liberty party, and is, of itself, a warrant sufficient for making the declaration that that faction is the most dangerous and insidious foe of the Anti-Slavery cause in exisience. Does your correspondent really mean to insinuate that any considerable number of the advocates of the Liberty party here, including, for instance, the editors of the American Citizen, can be found, who will frankly condemn that transfer?

The precise drift of the second question of your correspondent is not quite clear; but if I understand him, a reply to it will be an answer to the third. His obliviousness is somewhat remarkable. I have not a file of the Pennsylvania Freeman at hand, but if he will turn to the columns of that paper about the time of the organization of the Liberty party here, he will find communications from three or four individuals, in which they decline nominations conferred upon them by the party, and more recently, a letter from Dr. John K. Eshleman, in which he refuses a similar nomination, expressing, at the same time, his surprise that the Committee should have placed his name on their ticket, as he had been entirely opposed to the movement from its commencement. I hope your correspondent will not attempt to evade the charge I made, by saying that this nomination was not made in convention, (I believe the others were official,) as the affair was, no doubt, acknowledged at headquarters.

I do *not* think it is a warrantable course to nominate on a Liberty ticket, any one whatever, whose adhesion to the scheme has not been clearly given. The fact, that the Liberty party have done this, shows plainly the straits to which they have been reduced. Neither can I perceive that the State Society acted in a reprehensible manner in offering the Presidency to an individual opposed to Disunion. In the former case the nominee necessarily assumes the advocacy of all the cardinal doctrines of the party, (I admit that in the case of the Liberty party, these are problematical,) while in the latter, no such necessity exists. Besides, many of the advocates of the Liberty party, (your correspondent included,) admit that the State Society is an efficient Anti-Slavery instrumentality, and although they may not agree with us on all points, they may, as your correspondent does, remain connected with the society without compromising themselves.

As to the churches, I do, indeed, know that they have been more faithfully rebuked within the last two years than ever, and I know just as well, (and in this respect I am not a whit in advance of your correspondent,) that the merited exposure which they have received has not, in any sort, been effected through the Liberty party organization. It is perfectly fair to judge the party by its organ, and your correspondent must acknowledge that this rule is extremely severe. I do not say, however, that individual members of the Liberty party have not been forward in rebuking the corruptions of the Church; but in so doing they are undeniably laboring against the influence of the party at large. The fact is, probably, that he cannot point to a single resolution relative to the churches adopted at a Liberty Party Convention in Pennsylvania, which is of a truly uncompromising character. It was the remark of an Anti-Slavery professor, previous to the commencement of the publication of the American Citizen, that it would have "a Presbyterian tendency," a prediction which has proven altogether prophetic. Quite apropos at this time, (though not needed,) is the recent refusal of the editors of that paper to publish a respectful communication concerning the false pretensions of the Rev. Dr. Wylie, during his late visit to Ireland, while, at the same time, they did not pretend to deny the allegations preferred against him. They probably regard the duties of the ministry, as one of those "elementary questions" which are not, at this late day, debatable. Altogether in harmony with this, the Rev. Mr. Aaron, a staunch supporter of the Liberty party, publishes, in a late number of the Freeman, a letter in which he avows his belief in the divine character of the second person of the Trinity, and, thereupon, with an effrontery which excites nothing but one's most entire indignation, proceeds to order the discontinuance of the paper, because he has been unable to discover through its columns, what the theological opinions of its editors are, while he would, unquestionably, have discontinued it in like manner, if he *had* succeeded in finding out, through the same medium, what those opinions are, provided that they are not in accordance with his own; and he would have experienced the intense sympathy of the Liberty party, in being compelled to do so on account of the introduction of "extraneous questions." The true cause of offence was, doubtless, the faithful rebukes of the Church which that paper has never been slow to administer. I mention this fact, not as proof positive against the party, but to show the natural affinity which exists between Liberty party and this spurious abolitionism, and to expose the difference between a halting sectarianism and a bold devotion to principle. The former is as naturally attracted to Liberty party as steel to the magnet. Now the tendency of all organizations is toward assimilation, and it requires a fearless heart to stem the tide of this palterine policy of the Liberty party. I may be permitted to express my doubts whether all who are dissatisfied with the position of the Church, do this in the Liberty Party Conventions.

Your correspondent expresses his surprise that I should doubt the possibility of the Abolitionists and the Liberty party laboring together harmoniously, although he had previously declared his conviction that there are objections to that party "*not to be obviated*." If they cannot be obviated, it must be owing to inherent and radical defects, and this is, surely, reason enough for the belief I formerly expressed, and which, to dissipate all doubt in his mind, I most emphatically repeat. And I cannot but wonder that he should be in doubt upon this point, as I remember, distinctly, that I stated to him, in a private conversation shortly previous to the Kennet meeting, that I had, before the organization of the Liberty party in this State, declared that if I were determined to adhere to it, I should immediately dissolve my connection with the American Anti-Slavery Society, or any of its auxiliaries to which I might have belonged. He quotes, in the following manner, the subjoined sentence from a late article by Mrs. Chapman, in the Standard:

"He who holds to his *pro-slavery Church*, or *State*, or *party*, is as good a member of the American Anti-Slavery Society, if it likes him so to consider himself, *as he* whose conscience forbids such pro-slavery allegiance."

His friends of the Liberty party will thank him for the application, and especially for the italics. Although a thorough-going come-outer, like your correspondent, may object to the in-titution of a new test in this matter, he does not, therefore, feel called upon to relax his efforts for the purification of the Church, and he will, certainly, concede that it is permissible for others to pursue a similar course.

I am compelled by the tone of your correspondent's letter to say that there are members of the Liberty party whose friendship I cherish warmly. I shall be glad to do so so long as the free expression of my convictions does not produce alienation on their part, not being able to convince myself that they are actuated by any but pure motives. I take leave of the subject, hoping not to be obliged to recur to it again.

I remain, sincerely, his friend,
H. W. G.

David Ruggles, and the Northampton Community.

MR. EDITOR:—Since I first visited the little family congregated from all quarters of the country, at Hopedale, I have had a strong disposition to become acquainted with the members of one of kindred spirit, situated in the town of Northampton, in the valley of the Connecticut, in the northwestern part of Massachusetts.

Beside expecting to find a community of ultra reformers—practical Christians—men, and women—and children, too, whose hearts are ever open to feel for those who are friendless—whose hands are continually at work for the amelioration of the condition of the manacled, and despised slave—the self-imbruted inebriate—and the poor criminal whose only culture served to bring out his baser passions, I desired to see an old friend, a veteran (not in years, but) in anti-slavery effort. One who has been immediately instrumental in rescuing over *one thousand* persons from the hands of the constitutionally legalized man-stealer, woman-whipper, cradle-plunderer, and soul-driver, of this republic of Christians, who pride themselves that their progenitors crossed the Atlantic on account of religious servitude, purposely to establish a system of government that would be so tolerant as to admit all religious opinions, as freely as one creed of universal acceptance, and recognize "all men free and equal."

A few days since I determined to gratify my desire, and once more look upon my old friend—and let him *feel* the hand that guided him in his early blindness. I remembered the benefits received by my association with him as amanuensis, and knew that all trouble would be amply repaid in the renewal of our companionship, if but for two days—and accordingly started.

I was solicitous to ascertain his condition physically, and what was engrossing the attention of his ever active mind. I expected to find him somewhat impaired in health, from the exposure attendant upon relieving the poor hunted fugitive, in all weathers, and seasons; and suffering from the effects of a disease of the eye, which caused him to leave the city—the scene of his *active* anti-slavery—but was agreeably disappointed in finding him still alive to the cause of suffering humanity, heartily engaged in the "Northampton Water-Cure Infirmary," where he is principal, and enjoying as good health, as in the days of his vigilance for the slave, with the exception of his sight, which still refuses to serve him to read.

He has several patients under his care, and others awaiting to be admitted.

I sympathized deeply with one from Connecticut, who manifested heartfelt satisfaction at having been cured in a few weeks of a chronic Salt-rheum, and a disease of the lungs. He seemed elated with the idea, that after being a subject for the "spray," "douche," "shower," and other baths, deemed suitable for his case—after being "half packed," and "packed in,"—he was about being "*packed off*,"—once more to meet those who had despaired of his cure, and laughed at the idea that "simple cold water" was able to remove the diseases that had refused to "come out" at the bidding of calomel, or the call of lobelia—and prove to them that there are cleansing properties in water, and that they who wash shall be healed.

The mode by which Mr. Ruggles judges how to apply the treatment to the symptoms, is by feeling the skin of the patient, his sense of touch being very acute, it enables him to discern readily, by the form of the pores, and the circulation of the blood.

"The Green Mountain Spring," a new Journal devoted to the cause of reform in medical treatment, speaking of Mr. Ruggles' establishment, says: "He has recently performed some remarkable cures, a report of which will be published in our next number. I have been intimately acquainted with Mr. R. for some years, and think he possesses remarkable tact and sagacity, in adapting treatment to symptoms. His terms are $5 00 a week."

Knowing that Mr. R. used to have an uncommon memory, I thought I would test its present tensibility by allowing him to judge, by the voice, who it was that addressed him, and though we had not met for some six years, the first exclamation from him was the enunciation of my name, and "I know your voice."

Thus much for my friend David Ruggles,—a few words concerning the community upon whose ground his establishment is located, and I am done.

I arrived here at a peculiarly interesting period in the history of its affairs. They had just held their fourth annual meeting, and the result looks like success to the cause.

The proceeds of their labor for the last year amounted to between seven and eight thousand dollars, leaving them over two thousand dollars nett profits, while their debts amount to only eleven thousand.

Among the available and efficient resources from which they derive their support, and depend to relieve them of their liabilities, are their new silk factory, saw mill, and other machinery connected with this building, with their blacksmithing, grist mill, and farming.

They number about sixty persons, beside a new accession of five or six, at a meeting held during my visit.

Believing that an account of David Ruggles will be acceptable to those of your readers who were acquainted with him while agent of the New-York Vigilance Committee, and not from any idea of merit in expressing them, I have hastily penned the above remarks for your paper. Respectfully, yours,

HENRY RICHARDS CRUMMELL.

UPTON, Mass., Feb. 28th, 1846.

Park Benjamin.

MR. EDITOR:—I was not aware how despicable a man could make himself, until I took up Park Benjamin's paper of Saturday last. Why, Sir, if you have not read the article, you cannot conceive of the virtuous indignation, aye, the holy horror, that he exhibits at the traitorous conduct of Cassius M. Clay, and others, to the institution of Slavery. Yes, Cassius M. Clay has had the audacity, in the nineteenth century, here, in free, liberty-loving, Christian America, to revolt from, and turn traitor to that time-honored, patriarchal, heaven-derived, ever blessed institution of domestic servitude, so admirably designed and adapted to the necessities, and so conducive to the present and future happiness of our dear Southern brethren! Tell it not at the East, publish it not at the West, lest the daughters of the ungodly fanatics rejoice. What unmixed, unmitigated depravity, to assail "the institution of Slavery, recognized, guarded, and protected, though it be, by the Constitution of the United States." O, for a devout and thankful heart, that such a "nice" Northerner with "Southern principles," has felt his spirit move within him to "rebuke with asperity, the incendiary spirit of such traitors," and "to stand up for Southern rights, to contend for Southern principles, to defend Southern institutions." But, while in reference to this hallowed question, there shall be no "argument or discussion,"—"the truth shall be told—calmly to the reasonable opponents of servitude, severely and reprovingly to the wild and visionary fanatics!" Wisdom profound, a very "Daniel come to judgment." My own "heart grows warm with holy fire," in contemplating the moral grandeur of his position as the "advocate," with a "true conscience," and we gladly "avail ourselves of this occasion"—to unite with him in an "appeal to our Virginia friends to lend us their aid, to disprove the assertions of the Abolitionists," and persuade their acquaintances and neighbors to *subscribe*. Will not that "glorious old Commonwealth" "sustain our enterprise,"—shall our appeal, "conducted with good taste," to "high-minded Southerners" be in vain? "We trow not."

Would it not be a burning shame to resist such an appeal, in such a cause? May we not expect to witness signal exhibitions of heaven's displeasure against those, "who come not up to the help of the Lord," in this glorious enterprise, against the fanaticism of those wretches who believe in "the common brotherhood of humanity," and the equality of rights?"

My object, Mr. Editor, was simply to call your attention to the miserable toad-eater's self-debasement in his "position defined," and in reference to it, express the utter loathing of a free-born Northern.

WORKING MAN.

NEW-YORK, March 2, 1846.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 12, 1846.

the raising of funds, under the auspices of Loring Moody and John M. Fiske, with incidental touches at the obstacles in Church and State to the progress of the cause. In the afternoon, the debate on the Constitutional question was continued, and the position of the Whig and Democratic parties commented upon, and the mean and dastardly position pointed out, in which Massachusetts would stand, if she should consent, after all her boastful words, to submit tamely to the Annexation of Texas.

I was obliged to return to Boston before the evening session. But as the Church was the subject assigned for discussion, and as it was known that Parker Pillsbury and Charles L. Remond were to conduct it, there can be no doubt that there was a full attendance, and that ample justice was done to the subject.

The attendance of Abolitionists and of the public, was, I was assured, much larger than at former meetings in the town of Worcester. It was a good as well as a large meeting, and a cheerful and resolute spirit seemed to pervade it. The stranger-friends were entertained with the kindest hospitality by the Abolitionists of Worcester. It was an occasion which must have produced an excellent effect on all who assisted at it, and on all who attended it, and will be remembered by them as one of hope and encouragement.—Q.

Slavery in Tunis.

The British and Foreign Anti-Slavery Reporter has within the year announced, with somewhat of a flourish of trumpets, the abolition of Slavery in Tunis. How true this is will be seen from the following extract from the Malta Times. We regret, as the friends of humanity must, everywhere, that the Reporter is mistaken; we regret, too, to be forced to the conviction, that that paper has wilfully made the mistake, or wilfully neglected to correct it. We are not, however, much surprised at it. The Broad Street Committee—whose organ the Reporter is—are satisfied with a very small show of anti-slavery, if they are convinced of the abolition of Slavery in Tunis by the ordinance of the Bey; whether they are governed by the motives which the Malta Times charges against them, we know not; but we are certain that a committee, composed of such men as the delegates of the London Yearly Meeting, Messrs. Tracy and Forsters, who are now in Indiana, with the evident purpose of stifling the anti-slavery movement in this country, are much less likely to be concerned for abolition in Tunis, than the success of their own selfish ends at home:

ON THE TREATMENT OF SLAVES IN THE REGENCY OF TUNIS.

The slaves were, to appearance, liberated in this regency, while, in reality, they were more oppressed than ever. This inhuman traffic still exists in all the regency, and every European resident here is astonished how the British Government, which uses its utmost energy to abolish it, could have ever thanked this Government for the abolition of Slavery in its dominions, whilst it exists to a greater prejudice of humanity.

We are informed by our correspondent that his Highness, the Bey of Tunis, in 1840, issued an ordinance, by which he enjoined all the governors not to sell slaves by public auction, but he gave them liberty to sell them *bil mirechina*—that is, privately. This private sale did great injury to the unhappy slaves, because, before this ordinance, if a slave was ill-treated by his master, he could compel him by law to take him to the market and sell him: thus, by an exchange of master, the slave always had a hope of finding one more humane than the last. Now the unhappy slaves have not this benefit; therefore their owners, to maintain Slavery in all its vigor, when a slave demands to be sold, replies, "It is impossible, for I can only sell you bil mirechina." The poor slave is thus silent for fear of being sold to some other master well known for the harsh treatment of his slaves.

Another benefit was also taken away from these poor creatures. Before this apparent, but false liberty, all the slaves worked at night assiduously, on their own account, and when they had saved a certain sum, they went with it to their master, and asked for their freedom. This could not be denied them, as it is enjoined by the Koran. Now they cannot do this, and the poor slave may perish under an inhuman master. Every sensitive mind would be filled with horror to hear the account of the tyranny which some proprietors exercise over their slaves; it is enough to state that there are some masters so barbarous, that besides flogging the poor slaves, and depriving them of food and clothes, they will, for caprice or some slight fault, burn them brutally with hot irons, until they expire under a horrible martyrdom, and when they are asked what has become of their slaves, they reply, "I have sent them to Tripoli."

In conclusion, whoever says that the Bey of Tunis has abolished Slavery in his States, lies in his throat. The British Government has been deceived by those who wanted to be termed philanthropists, and to get presents. Those who ought to watch over this abominable traffic are lost in apathy and idleness. If any sceptic should doubt the facts here exposed, we will prove them by documents before a competent authority.

Expulsion of a Reporter.

The Reporters of the New-York Tribune were expelled from the House of Representatives at Washington, last week, for an offensive passage in a letter from one of them to that paper. The complaint of breach of privilege was made by Mr. Sawyer, of Ohio, on whose motion the letter was read in the House, and the Reporters expelled. The reading of the letter is said to have caused a great deal of merriment. We give the passage complained of, having no fear of the expulsion of our Reporters for its republication:

"But there is one still more remarkable than the others, and that is the Hon. Mr. Sawyer, of Ohio. Though his name would indicate as much, yet he is not a woodsawyer; he is, I believe, a blacksmith, not that I consider the trade would disgrace him. The reputation of the trade is probably the greatest sufferer. All occupations are honorable for hard-working, honest men. It is only disgraceful to live on the toil of another. But I digress from Mr. Sawyer. As Zoology is an important part of knowledge, I proceed to give you some account of the *critter's* habits, as that may assist you in classing him under the proper head in the system of animated nature.

"Every day about two o'clock he feeds. About that hour he is seen leaving his seat and taking a position in the window, back of the Speaker's chair, to the left. He unfolds a greasy paper, in which is contained a chunk of bread and sausage, or some unctious substance. This he disposes of quite rapidly, wipes his hands with the greasy paper for a napkin, and then throws it out of the window. What little grease is left on his hands he wipes on his almost bald head, which saves an outlay for pomatum. His mouth sometimes serves as a finger glass, his coat sleeves and pantaloons being called into requisition as a napkin. He uses a jacknife for a toothpick, and then he goes on the floor again, and abuses the Whigs as the British party, and claims the whole of Oregon as necessary for the spread of civilization. I believe he goes, like Chipman, against all the seductive arts of education."

In making the complaint, Mr. Sawyer distinctly acknowledged that the manner of feeding, as related, was correct, but intimated that if the offence was repeated, he should take it upon himself to inflict personal chastisement. The Whigs assert that much greater breaches of privilege have been committed by the newspaper correspondents of the other party, and when the charges made were false, but that it has been impossible to get the House to take any notice of them. We know not how this may be, but we do know that the vilest abuse may be heaped upon a Northern man who has the temerity to say anything offensive to the Southern overseers, and its perpetrator escapes with impunity. Witness a passage from a Southern letter in our pro-slavery column of last week, respecting Mr. Giddings, a portion of which was such outrageous blackguard that we would not disgust our readers by its repetition, even to show how lost to all decency a man may be to gratify his pro-slavery malice.

William Goodell on Liberty Party.

Our hostility to Liberty party is open and undisguised, for reasons too often given to need repetition. It is as honest as undisguised, for believing its success fraught with danger to the Anti-Slavery cause, we have never hesitated to expose what we believe its short-comings, its inexpediency, and its utter inability ever to achieve the abolition of Slavery. We have brought down upon ourselves no small share of the hatred and abuse of its leading men, and even the condemnation of well-meaning but timid friends, for the course we have conscientiously and in good faith pursued towards it, and have latterly exposed ourselves to new vituperation for predicting its speedy downfall, and exposing the inconsistency of its relation to a pro-slavery Church. We do not mean to claim from anybody any particular sympathy for ourselves as much-abushed individuals on this score, for we do not consider the cross one at all beyond our strength; but we ask of our detractors and our sometime offended friends to consider well the following excellent remarks by William Goodell. We find them in a letter of his to the "Countryman," and cannot refrain from thanking him for so well-timed an endorsement of our own prediction, and such excellent testimony to the propriety of the course we have pursued:

From some cause, very plainly, the *progress* of the Liberty party is at a dead stand, as though pent-up, and destined *either* to burst over its present enclosures, or with difficulty preserve itself from dissolution. The State of New-York is not the only section of the country where these indications appear. Look at Massachusetts! What ails the Liberty party there, that not even the "Great Eastern Convention," with its eloquent speeches and its rising tone of sentiment, could send the Liberty vote ahead? There must be a cause. Whence the timid, hesitatant, and half pensive tone of the Emancipator? Contrasting so unpleasantly with the pert and lively paragraphs, buoyant confident, and hope inspiring which it was wont to put forth? Have the working operatives, the struggling democracy of New England, found out, yet, that the Liberty party is pledged to maintain the rights of the white as well as of the colored poor, and will no sooner truckle to a Northern aristocracy than to a Southern? And is it known and read of all men, that those engaged in elevating the morals of the *State*, are equally sensitive and jealous where the purity of the *Church* is concerned? If a negative answer must be given to these questions, it needs no "spirit from the vasty deep" to tell us what are the obstacles to be removed.

Brother Leavitt may tell us, as he does, in a recent paragraph, that "the laws of this country, and the laws of his Maker, alike guaranty to him the right of worshipping and serving God, according to the dictates of his own conscience, and that these "dictates make him a member of a Congregational Church?" But is this an answer to the inquiry, propounded to him by a correspondent, whether Liberty men can remain members of their present pro-slavery churches, and "do any good" with their political efforts? The laws of his Maker guarantee to him the right of acting according to the dictates of his conscience in selecting his *political* as well as ecclesiastical associations and parties! But are there no responsibilities connected with these rights? Or do the laws that "guarantee" them secure the results of a wise choice for an unwise one? Do they "guarantee" to him the power of working moral and political impossibilities? Of elevating the morality of the State above that of the Church? Of sustaining a Liberty-loving political party, true to its high trust, and commending itself to the approbation of God and of man, while its members "conscientiously" bow down to the power of Slavery, in the Church?

Letter from a Delinquent Subscriber.

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Permit me to express my opinion in regard to that matter. The Standard is published by a society organized for the express purpose of sending forth light on one of the great moral reforms of the age. For the accomplishment of this object, they have published the Standard. It performs the office of the living preacher in person.—Now, what would be thought of the lecturer, sent forth by the Anti-Slavery Society, refusing to plead for the oppressed, unless those who should assemble to hear would defray his expenses in travelling, as well as the time he occupies in this work?

The inconsistency of such a course must be apparent. Must the poor be shut out from the privilege of having the Gospel preached unto them, because they are not able to pay the preacher? How much better is it to refuse to send a few numbers of a paper that professes to preach one of the great doctrines of the Gospel, to the poor?

If the National Anti Slavery Society would be consistent, they must send the paper to the poor as well as the rich. If the paper is issued merely for the purpose of making money, of course policy would dictate that those only who pay promptly should receive it. But, if the good of the cause is the sole object, then they have shut the door against themselves.

I write not this to extenuate for my delinquencies, for I am able and willing to pay my dues.

* * * * * * * * *

It will be recollected that some months since, we gave notice that the names of all delinquent subscribers, who did not pay their arrearages within a given time, would be struck from our list. We kept our word; and, in due season, were obliged to resort to the disagreeable necessity of stopping a large number of papers. The reason for such a course we supposed would be obvious to everybody. The society—the owners of the Standard—look to its subscription list, in part, for its support, and we, as their agents, felt that we had no right to send several hundred gratuitous copies to persons of whose claims to receive them we know nothing, and who, so far as we could judge by their neglect to pay their dues, were wanting in the first element of a good Abolitionist—common honesty. We knew, of course, that among these delinquent subscribers, were individual cases of men who were entitled, from various causes, to longer indulgence, or even to a copy of the paper without pay; and such cases, when made known to us, have received proper consideration. But the great majority of these persons have paid nothing for years,—so far as we know, they do not mean to pay anything,—and we conceive, therefore, that they are no longer entitled to receive it. If the paper is to be circulated gratuitously, the Committee prefer to make their own choice of persons who are to be benefited by the bounty of the society.

Had the friend who wrote the letter, from which we give an extract above, seen the matter in this light, I hardly think he would have written as he did. It is unfortunately a fact, that it costs money to publish Anti-Slavery as well as pro-slavery papers. If we only had this advantage over our opponents, our friend may be assured that it would not be our fault if our papers were not read throughout the length and breadth of the land. We would very gladly swell the size of our present gratuitous list with the names of those who are poor in purse, and those who are poor in heart, but we are reminded by our monthly bills of hundreds of dollars from printers, pressmen, and paper-makers, that there must be a limit to our generosity. There is a large amount of unpaid labor bestowed upon the paper, but with all our efforts we cannot get it out for nothing. It requires the constant labor of many persons, and they have nothing but their hands and their heads to depend upon for their daily bread. Our "living preacher," like any other honest one, friend, who does nothing but preach, will not refuse to do so, so long as you and others will give it the means of support, without which it must die. The American Society, has no Fortunatus' purse from which it can draw at will what moneys it needs, but is simply an association dependent upon individuals for its support. So far as the means are given, it sends the gospel of Anti-Slavery to rich and poor, alike, but it cannot go beyond those means. The subscription list of the Standard does not pay its expenses by a large sum, and you, my friend, could not have your paper another month—even if you paid for it regularly—were there not others, by whose contributions, from one dollar to a hundred dollars, the Committee is enabled to continue its publication.

Good News from Maryland.

We have certainly good reason to rejoice at the spirit which seems to be aroused in Maryland. It is evidently of the right sort, and that which will at no distant day abolish Slavery in that State. The influence of the Visiter, we learn from the Pennsylvania Freeman, is increasing rapidly, and each number of the paper comes to us with more and more of Anti-Slavery in its columns. By the last number we learn that the remonstrance, which we publish in another column, against the Tax Bill, and Expulsion Bill, has been presented to the Legislature with 900 subscribers, as part only of those who signed it; and that the former bill has been lost by a vote of 48 to 18.

The St. Mary's Black Law, says the Visiter, has also been lost; and a memorial from a number of ministers, class-leaders, and members of the Methodist Church, has been presented to the Legislature praying a reconsideration of the bill, restricting the religious privileges of the colored people, 18,000 of whom, the petitioners say, are members of their church.

They are beginning to discuss the subject too in public as well as private. The Visiter says:

Our Annapolitan Solons, whom our readers should hold accountable for our having so much to say on the subject of Slavery (thank fortune, they can't sit longer than the 10th of this month!) have caused the subject to come undisguisedly up before one of our spirited lyceums. On Wednesday evening the question, "Is Slavery, as it exists in the United States, morally justifiable?" was freely opened before an unusually large and surprisingly respectful auditory, in the hall of the Murray Institute, basement of the Calvert street Universalist Church. It will be continued on next Wednesday evening, and we are authorized to say that the meeting will be free for all. Go, friends, and listen with open ears and hearts!

Let us thank God and take courage at these good tidings. Wrong cannot long endure in the licht of free discussion.

The Murder of Pleasants.

In another column we publish from the Express, a letter giving a fuller and more circumstantial account of the murder of Mr. Pleasants, than any other we have seen; and also the letter from the Courier, which details the first cause of the quarrel. It was evidently premeditated on the part of Ritchie, but whether private enmity, or hatred of the anti-slavery opinions of Pleasants, had most to do with his murderous intentions, it is impossible to tell. Perhaps he hoped to gratify the first in the hope that public sentiment against the last would sustain him. At any rate the murder is to be charged, in the first instance, to Slavery. Aside from the fact that the quarrel grew out of the charge of abolitionism made against Mr. Pleasants, such a duel could hardly have taken place in any other than a slaveholding community. With the duel, however, as a duel, I have little fault to find. If such affairs were always conducted in the same way—no choice of weapons by one party to which both were to be restricted—no measuring of ground—no commencement, or termination of the fight by rule—but were always real fights, in which one or the other party was certain to conquer or die, no doubt there would be fewer duels and fewer accidental murders. The effect would be the same as the introduction of submarine batteries which are to blow up whole navies in national warfares. There would be much less wounded honor when the probable cure would be certain death.

The coroner's inquest upon the body of Mr. Pleasants have found a verdict of murder against Mr. Ritchie and his accomplices. Probably the verdict is all that ever will be found against them. The murderer of Gardiner—mentioned in last week's paper—was tried and acquitted, though there is not on record a plainer case of cold-blooded assassination. He, to-be-sure, was a Northerner, and Pleasants was born south of that magic line which gives a birthright-title of nobility, and his murder, therefore, may be thought worthy of legal vengeance; but we doubt it. The taint of abolitionism was on the dead man, and the crime of his murderer will be forgiven in the greater crime of the murdered.

It is said that Mr. Pleasants directed his sister to place a Testament under his head, in his coffin. So solemn a mockery as this, we might be pardoned for visiting with the most unsparing ridicule. But though he died "as the fool dieth," it was as the victim of a corrupt public sentiment, and an atrocious public wrong, and it is not strange that, like the community in which he lived, he should have only an outward reverence for the principles which even in the very manner of his death he trampled under foot.

Revolution in Cuba.

The editor of the Aurora, a Spanish paper published in Boston, has received a letter from Cuba, in which it is stated, that a revolution is to take place in that Island during the first week in March. The purpose of the Revolutionists is stated to be the independence of the colony, and the abolition of Slavery, with a view to annexation to the United States. The information comes, we think, in rather a questionable shape. Should it prove correct, however, the dominant power in this country would very gladly receive the new State, but not on the terms proposed. She must come as a slave State, or not at all. The advantage of having the "peculiar institution," already established, is one which the people of the "classic land of liberty"—as the Cuban letter-writer calls the United States—would, by no means, be willing to forego.

CASE OF MAJOR FRISBIE.—By late news from Jamaica we learn that this man is still in custody, but has published a statement asserting his innocence of the charge against him, and explaining the circumstances of his connection with Dunstan and Rebecca Scarlett. This statement we have not seen, but the Cincinnati Herald tells a story respecting Rebecca Scarlett which settles the question of Frisbie's innocence as far as she is concerned, as she died a free woman, whatever his intentions toward her may have been. He is equally innocent respecting Dunstan, if the Sun was right in its assertion that he is in this city. Here is the account of the Cincinnati Herald:

We know something of Major Frisbie. In the year 1837 or '38, he was here on board of a steamboat, commanded by Captain Moore, and brought the woman, *Rebecca Scarlett*, from New Orleans. She became alarmed, under the fixed belief that he designed to make a slave of her—and the proofs were strong that he did treat her as a slave. Captain Moore, if we mistake not, was under the same impression. Application was made to some of our citizens. Mr. Richardson, of this place, a man opposed to abolitionism, interested himself actively in her behalf—counsel were obtained—she was taken out of the hands of Frisbie, who was sued for false imprisonment. This suit was finally abandoned, on condition that he should pay the costs. He had left, and his securities had to pay them for him. After that, *Rebecca Scarlett* continued on Captain Moore's boat, *till she died.*

MURDER OF SLAVES.—The Abbeville (S. C.) Banner says that two slaves were killed upon the plantation of General McDuffie, on the 13th ultimo, by the drivers—colored men. Their deaths were caused by cruel punishment for inattention to their tasks. The Columbia Chronicle says: "This proves conclusively, what has often been asserted, that negroes are more cruel to their fellow-slaves, when they are entrusted with power over them, than white men are." It proves no such thing, for the murder of slaves, by white men, is of very frequent occurrence. It is only one of thousands of other proofs that the slave's right to life even is unprotected, and that the irresponsible power which Slavery puts in the hands of the overseer, whether white or black, is that of life or death.

☞ The London correspondent of the Boston Atlas says:

The Hutchinson Family, after a successful tour in the provinces, have arrived in London, and give their first concert at the Hanover Square Rooms, in about ten days. Last Monday evening they sang at a soiree of the British and Foreign Institute, of which you know J. S. Buckingham is Resident Director, and were much admired. I called on the Hutchinsons a day or two since, and accompanied them to Westminster Abbey, which I enjoyed quite as much as they did, as I was curious to observe the effect such an old place would have on *New* Englanders. They speak in high terms of the hospitality with which they have been received. I hope, and have no doubt, they will succeed in London. To help them in some humble degree, I have written a sketch for one of our leading journals; and such aids as these I feel no little pleasure in affording, as a poor return for the many kind attentions paid to me when I was "a stranger in a strange land."

MR. FURNESS'S ARTICLE.—We would call the especial attention of our readers to the noble article on Self-Denial, by the Rev. Mr. Furness, of Philadelphia, on our fourth page. It is well worthy of a Christian minister who dares embrace the essential element of humanity in his Christianity. The silly cry of harsh language which has always been raised against us by foes and pretended friends, was never better answered. Harsh language, in the offensive sense of the term, cannot be used by one who truly apprehends the genius of the Anti-Slavery cause; and he who has been, or still professes to be, an Abolitionist, and yet complains of its use, may be fairly suspected of being obnoxious to the charge of having used such language rather to gratify his own selfish purposes, than from a righteous indignation against a system of wrong and outrage.

☞ THE ANTI-RENTERS held a State Convention at Albany on the 27th ultimo. In their published resolutions, they advocate various reforms, and especially that which will most benefit themselves, but they say nothing of extending the right of suffrage to the colored people. Their organ, the "Anti-Renter," seems to indicate their want of principle on this point, when he qualifies some praise he bestows upon the course of Horace Greeley, by saying: "Eating his desire to mix up a new element, and, by nature, a very far inferior element, into the governing power of the Republic." With what face can men ask for relief from the tyranny under which they labor, who are so ready to forget the wrongs of others, over whom they are themselves tyrants as a part of the body politic.

MORE ANNEXATION.—The New Orleans Delta publishes two letters from Campeachy, in which it is asserted that the people of Yucatan are determined to declare their independence, and ask for annexation to the United States. They will be perfectly welcome to become a part of the area of freedom, provided they will adopt, as the first principle of their Constitution, that all men are born free and equal, "except niggers."

☞ Many thanks to our kind friend in Trenton, for his good opinion of our labors. We owe him an apology, perhaps, for not noticing a letter received from him some time since, animadverting upon our course; but we presumed he did not intend it for publication. He may be assured, however, that our columns are open to any objections or suggestions he may have to make, whether they are agreeable to us or not.

ANOTHER PRISONER FREE.—The welcome news of the liberation of BURR, from the Missouri Penitentiary, has been received within a few days. A letter from Quincy, Illinois, in the Emancipator, says that he has lost the use of his right hand while in prison.

☞ A letter from Judge Jay, is published in the Liberty Press, in which he advocates for the Liberty party men the policy of giving their votes to either of the other parties that may be in favor of free suffrage.

☞ We are indebted to Mr. Culver, of this State, for a copy of his speech in Congress, on the Texas and Oregon Questions; and to Mr. Giddings, for his speech on the bill for the benefit of the Indian tribes.

THE REV. DR. MATHESON, who in conjunction with the Rev. Dr. Reid, visited this country in 1833–34, as a deputation from a religious body, died recently in England.

FREE SUFFRAGE IN PENNSYLVANIA.—The lower House of the Pennsylvania Legislature have adopted by a vote of 73 to 13, a report from the Judiciary Committee, adverse to the prayer of the colored people of Alleghany county, for the extension of the right of suffrage to their people.

☞ The Assembly of this State have passed a bill abolishing the official monopoly of the State printing. It is to be let out for the future to the lowest bidder.

JOHN MARSHALL, of Pittsburg, is informed that the bill which was sent him was according to our book, but the mistake has been corrected. What does he mean by his Postscript?

Recent Publications.

Blackwood's Edinburgh Magazine.

We have received from Messrs. Leonard Scott, & Co. the January and February numbers of their republication of this old and popular magazine. It loses nothing of its spirit and interest, and both the numbers before us are filled with excellent and valuable papers, in prose and poetry. The January number has a well-written biographical sketch of the celebrated advocate, the late Sir William Follet, and a number of articles of a lighter character, among which "My College Friends" is well worth reading for its quiet humor. Blackwood's stories, however, are generally all well worth reading for those who love lighter literature, and the wonder is that our own trashy monthlies, filled with the silliest of love tales, and rhyme called poetry, can live in competition with Messrs. Scott's republication of magazines of a so much higher character. In the February number of Blackwood a valuable paper on "Servia and the 'Servian Question'"—No. 3, of a series of papers on the Duke of Marlborough, which embody a history of his times,—"Recollections of a Lover of Society," full of interesting gossip of the London world of 1800, strike us at first sight as best worth reading.

THE YOUTH'S CABINET.—The third number, for March, of this periodical, now in pamphlet form, is on our table. In January it passed into the hands of D. A. Woodworth, as publisher, and his brother, the Rev. Francis C. Woodworth, as editor. It is conducted with ability, is handsomely printed, and adorned with excellent wood-cuts. It cannot fail to be an interesting and valuable periodical for children, and published at the low price of 25 cents, is within the means of all who desire it.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Voices from the Crowd. *Miscellany:* Self-Denial; A Visit to the Slave-Market of Constantinople; The Moral Lesson of the Gallows.

FIRST PAGE.—*Pro-Slavery:* Meeting of Slaveholders; Extract from the Express; Extract from the Speech of Edward Strahan, &c. *Selections:* Expulsion of the Blacks; The People Moving; Extracts from the Fourteenth Annual Report of the Massachusetts Anti-Slavery Society.

SECOND PAGE.—The Richmond Murder; The Society of Friends; Difference of Opinion; The McAbee Case; Unparalleled Cruelty to a Slave; *Communications:* Reply to J. Fulton, Jr.; David Ruggles and the Northampton Community; Park Benjamin.

Died.

In Leesburgh, Va. on the 5th instant, WILSON MCKIM, in the 29th year of his age.

GENERAL INTELLIGENCE.

Foreign.

Four Days Later from Europe.

The packet-ship Toronto arrived at this port on the 3d instant, with advices from London to the 7th of February.

By this arrival, says the Commercial Advertiser, we have the important intelligence that the Anglo-Indian project for the "annexation" of the Punjaub, long meditated and prepared for, has been put in train of execution; annexation, not by the consent of both parties, but by means of superior force on the part of one, and at the cost of dreadful bloodshed and suffering on the other. The result can hardly be doubtful, though the struggle may not be brief.

The news from Ireland is of great interest. That country is evidently on the eve of a dreadful famine. The London Times of the 5th of February says:

"There appears to be no longer a doubt that an almost universal famine is about to visit Ireland. Such is the dire reality which has loomed upon us through the mist of Irish rumor and English incredulity these four or five months, and which is now too distinct and too palpable to be any longer denied. But the worst feature of the case, is the almost utter absence of resource. A dreadful visitation of nature is aggravated by the imperfect character of our social institutions. It is impossible to hit on a remedy which shall not run into abuse, pass into a vicious precedent, and perhaps to a great extent, nullify itself, and perpetuate the misery it affects to cure.

The Commissioners to investigate the condition of Ireland say it appears from undoubted authority, that of thirty-two counties in Ireland, not one has escaped failure of the potatoe crop—of one hundred and thirty poor law unions, not one is exempt—of 2,058 electoral divisions, above 1,400 are certainly reported as having suffered."

Below is a report of a debate in Parliament on this subject:

Mr. O'Connell gave notice that he would to-morrow (this day) call the attention of the House to the subject of the famine and disease in Ireland. He would also now ask a question of the right honorable baronet, (Sir J. Graham,) who, on the previous day, presented to the House a report of Dr. Playfair and Mr. Lindley. That did not come down farther than November 15, but there were in the castle of Dublin commissions of inquiry into the scarcity in Ireland. Had the right honorable baronet received communications from these commissions?

Sir J. Graham said, he had from time to time received communications, through the Lord Lieutenant, from the commission that had been appointed; and those communications related to the present position of the people of Ireland.

Mr. O'Connell asked the right honorable baronet to lay those communications on the table.

Sir J. Graham replied, that if the honorable and learned member would postpone his question till next day, he, (Sir J. Graham,) would see what portion of those communications could with propriety be laid on the table.

Dr. Bowring moved that the returns of the harbor duties in the Isle of Man, as ordered on the 13th of June, 1844, be forthwith amended. A former return in April was too imperfect to be of use.

Mr. M. Sutton consented to the motion, and it was ordered accordingly.

The Purchase of Maize.—Mr. Foster wished to ask the right honorable Chancellor of the Exchequer, whether there was any truth in a report current out of doors, that Government had purchased or suggested the purchase of a quantity of maize or Indian corn for this market, in the United States of America. Mr. Foster added, that he did not believe the report himself, but it was believed by many.

The Chancellor of the Exchequer answered, that almost immediately after the receipt by the Government of that report of Dr. Fairplay and Mr Lindley, which had been laid upon the table, the right honorable baronet, the First Lord of the Treasury, and himself, consulted upon the course proper to be taken, and orders were given for purchasing in the United States a certain quantity of maize for the consumption of the people of Ireland.

Mr. Foster inquired what quantity? and having received a reply, which was inaudible in the gallery, observed, that he considered the principle of this transaction most objectionable; such a system would be calculated to paralyze private enterprise; the public ought to know how the matter stood, and he should to-morrow inquire what was the quantity ordered.

The dates from France are to the 4th ultimo, but there is little news of any consequence. A debate has occurred in the Chamber of Deputies on the Convention of 1845, for the suppression of the right of search. The slaveholders and their agents, are clamorous for maintaining the honor of the French flag, on finding that by the Convention the Slave-Trade has new difficulties to encounter.

General Items.

Fire at Brook Farm.—The large building recently erected by the Brook Farm Association at West Roxbury, was entirely destroyed by fire last week. The stove had been put up in one of the lower rooms for the accommodation of the workmen who were engaged at the inside of the house; the pipe from the stove was conducted into a chimney which was defective, and in this way the fire originated. The other buildings of the association were saved.

The cost of the edifice, as far as finished, was $7,000. And was not insured.

The Tribune says that a contract has been made in this city for the building of four Government Steamers, two of which are to run to Havre, and two to England.

Dreadful Effects of the Storm.—The Norfolk Courier of Saturday afternoon says:

"We learn that a very respectable resident of the vicinity of Nott's Island, (Currituck county,) North Carolina, arrived in our city this morning, who states that the effects of the late storm were most awfully experienced on that part of the coast. He says that fifty families were drowned on Nott's Island, and 10,000 head of cattle destroyed. The wild fowl suffered most severely—wild geese might be taken in almost any quantity—some killed, others so much crippled as to be easily seized, being unable to escape."

State of Morals at Auburn Prison.—The Cayuga Patriot contains a statement from which it would seem that the case of Plumb is not the first one of severe castigation which has occurred in the same prison. It also tells a pretty hard story about the morals and habits of the officers, which, if true, convicts them of petty larcenies, fighting, and other misdemeanors similar to those committed by prisoners under their charge, and for which they (the prisoners) were held in durance. Only a few days have elapsed since an officer was convicted of larceny, and sentenced for it.

Annual Fast.—Thursday, the second day of April, has been appointed by the Governor, to be observed as a day of fasting, and prayer in Massachusetts.

George Lowrey, the acting Chief of the Cherokee Nation, has issued a proclamation, calling upon the people of the "Nation" to observe Friday, the 6th instant, as a day of fasting, humiliation, and prayer.

Samuel S. Randall, Deputy State Superintendent of Common Schools, has been selected to conduct the *District School Journal,* in place of the late Francis Dwight.

Mike Walsh has been sentenced to the Penitentiary for six months, for libel.

A Noble Bequest.—John A. Lowell, Esq. on Saturday made a liberal donation, of *one thousand dollars,* to the Massachusetts Horticultural Society, to be awarded in premiums, at the discretion of the society.—*Boston Transcript.*

Death of William Jenkins.—William Jenkins, an Elder of the Society of Friends, died in Providence, on Tuesday evening, after a protracted illness. Mrs. Anna Jenkins, his widow, is widely known throughout this country, and in England, as a distinguished preacher of the Friends' denomination.—*Providence Transcript.*

Imprisonment for Debt.—The House of Delegates of the Maryland Legislature, has passed a bill abolishing imprisonment for debt, except in cases of evident fraud.

Yankee Notions in England.—Among the articles now exported largely to England, are clothes-pins, (which are carried over by hundreds of hogsheads,) ivory, and wood combs, augers, gimblets, and cut tacks.

Somebody Hit.—The Massachusetts Dew Drop says that the Directors of the Fall River Railroad have decided, by a vote, that no ardent spirits shall be transported over their roads. The Bangor Whig says it will not do for them to convey some such men as we have seen in this vicinity.

Noble Project.—At a meeting of the agricultural society of New-York, on Wednesday of last week, it was announced that Gardner C. Howland, Esq. makes the liberal offer of the use of his fine farm, of 300 acres, at Flushing, for five years, as an agricultural farm for the purposes of the society.

✓ *The Cost of Intemperance.*—We have already shown that three-fourths of the crime and taxes, and one-half of the county expenses of the counties of Cortland and Niagara, for the last year—and that year is but the history of all other years—were caused by rum drinking. Oswego county tells the same story. The county tax for the year ending October, 1845, is $11,935 60. Of this amount the criminal tax is $11,025 52. Of 124 persons committed to the jail of the county within the year, seventy-six—three quarters of the whole number—*were brought to crime directly by intemperance.* Thus the amount of money drawn from the pockets of the taxpayers of that county—the great majority of whom are doubtless temperate and temperance men, opposed to rum-drinking—amounted in one year to the sum of $6,764 02—more than one-half of the entire criminal tax of the county.

Orange county, too, tells the same story. During the last year one hundred and seventy-three persons were admitted to the jails of that county. Of this number one hundred and fifty were intemperate, seven doubtful, and but sixteen temperate.—*Albany Atlas.*

The Missouri.—The Slave Shackles.—The British and Foreign Anti-Slavery Reporter says—A respectable and trustworthy correspondent writes to us:—"A few weeks ago a letter was published in the *Watchman* from your American correspondent, in which the writer denied the statement relative to the finding of slave-shackles in the wreck of the *Missouri,* destroyed some time ago at Gibraltar; you will, therefore, probably attach some importance to the following statement, made by a gentleman now residing at Gibraltar, and who has been there for many years. The veracity of the statement I believe may be trusted; and I fear it places that fact, so displeasing and dishonorable to the American nation, in such a light that it can no longer be questioned. It is extracted from a letter dated Gibraltar, November 30th, 1845, and given in reply to an inquiry as to the fact in question:—'With reference to the American steamer that was burnt here, the *Missouri,* it is a melancholy truth that she had thousands of shackles on board of her. The gentleman who has conducted the diving process assured me of the fact; indeed, he gave me three of them of different sizes,—for a child, middle size, and a large person. The bulk of them are yet in the wreck under the water.'"—*Watchman.*

Fourierism is thus lucidly defined:—"*unity, a oneity,* or one in all, a *oneity* of unity, or a unity in a *oneity* or all in one."

NOTICES.

A Quarterly meeting of the Bucks County Anti-Slavery Society, will be held at Pineville Hall, on Saturday, the 14th of third month, (March,) at 1 o'clock, P. M.

WM. LLOYD, Secretary.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The annual meeting of the Windham County Anti-Slavery Society, will be held at the Town Hall, in Brooklyn, on Thursday, the 26th of March, commencing at 10 o'clock, A. M. and continuing through the day.

Business of importance will require the attendance of the friends of the cause as general as possible. Let every friend of the slave in Windham county be there. While the hosts of tyranny are in motion and putting forth every exertion, who can be excusable in neglecting our *gatherings for Freedom* Speakers from abroad are expected. In behalf of the Society,

GEORGE SHARPE, *President.*

LUCIAN BURLEIGH, *Secretary.*

NEW LEBANON SPRINGS WATER-CURE ESTABLISHMENT.

In this place, so long celebrated for the beauty of its scenery, purity of the air, and utility of the water, is now instituted a WATER-CURE INFIRMARY; which, from the above considerations, promises to be of the greatest importance to the afflicted, and to persons wishing to spend a season in the country for the purpose of recruiting the energies of the system, after a time of illness or hard labor. The beauty of the scenery and salubrity of the air, is not often excelled in any country. The water is abundant and of all temperatures, from ice cold to 72 degrees Fahrenheit Ther. The mountain springs have been tested by the celebrated chemists, Dr. Chilton, of New-York, and Professor Avery, of Hamilton College, and pronounced perfectly pure and soft. The various baths, as PLUNGE, SHOWER, DOUCHE, HOSE, FOUNTAIN, EYE & EAR, COLD or WARM, are so constructed, as to be comfortable, inviting, and easy of access by invalids at all times. The rooms are so warmed as to render them perfectly comfortable even in the coldest weather. Persons afflicted with either acute or chronic diseases, have much to induce them to visit this establishment. The water treatment has been particularly successful in the following complaints: Rheumatism, either acute or chronic, Gout, incipient stages of Consumption, Dispepsia or Indigestion, with its train of symptoms, as Headache, Constipation, Liver Complaint, Jaundice, &c. It removes nervous affections, and the various forms of Fever, as Typhus, Billious, and Intermitting. It acts like a charm in all eruptive diseases, as Small-pox, Measles, Scarlet Fever, &c. All scrofulous complaints, and diseases arising from impurities of the blood, tumors, ulcers, fever sores, and boils, are more successfully treated by water than by any system of medicine.

The diet and regimen of patients are strictly attended to, which alone, in most cases of chronic disease, is far better for the patient than any system of drug medication. Suitable medical examination and advice constantly in attendance at the establishment, who will give strict attention to the patients, and point out all necessary changes to facilitate the cure.

Those who feel competent to treat their own cases at home, and want an examination and prescription, can have it at a reasonable expense.

The inhabitants of this vicinity are particularly notified that they can have medical advice and attention at their own houses, in all acute or chronic diseases, where it is not practical to come to the establishment.

One important item to the afflicted is, that the water-cure patients are never left to groan out a miserable life from the ill effects of mineral or vegetable poisons.

The expense, per week, is from $5 to $8, including board, medical advice and attendance.

N. B. The patients are expected to bring two linen or cotton sheets, three woollen blankets, two comfortables, and towels. DAVID CAMBELL, *Principal.*

N. BEDORTHA, M. D. Resident Physician.
Dr. S. GRAHAM, Counselling Physician,

P. S. Located 25miles east of Albany, 7 miles west of Pittsfield, Mass. and within an hour's ride of the Boston and Albany, the Hudson, and also the Housatonic railroads.

February 15, 1846.

HAMILTON LYCEUM.

A course of six Lectures will be delivered before the Hamilton Lyceum, at the Phœnix Hall, 592 Broadway, one door above Niblo's Garden, on various and interesting subjects, on Thursday evening of each week, commencing February 12.

3. Mr. S. V. BERRY—Physico-Astronomy, in connection with Natural Theology.
4. JOHN JAY, Esq.—"Moral Independence."
5.

Poetry.

From Dickens' Daily News.

VOICES FROM THE CROWD.

A REMONSTRANCE WITH THE AMERICANS.

Brothers, why this rage and scorn?
Why these gibes and taunting flung?
Were your sires not English born?
Speak you not the English tongue?
Think you not with English thought?
Is not Shakspeare yours and ours?
And the same religion taught
In our cities, and your bowers?
Brothers, turn your thoughts to peace,
And let all this discord cease.

Why should war affright the earth?
Were the lands you covet thus,
Richer, larger, better worth,
Wherefore should you fight with us?
'Twould be scandal to our kind,
An opprobrium to our creed,
If through rage and malice blind,
One American should bleed;
Or if England's meanest son
Lost his life for Oregon.

If ye do desire the land
'Bide your hour—'twill not be long,
Clear it—plant it—send a band
Peaceful, enterprising, strong,
Who will people all the clime,—
Spreading commerce as they go,
Free to answer in their time,
When you ask them "Yes, or no!"
But beware, for Freedom's sake—
Oh, beware, the part you take.

It would be a dastard shame—
Shame more deep than words can breathe,
If for *this* we lit the flame,
Or drew weapon from its sheath.
Deeper guilt, more heinous sin,
If the foolish quarrel grew;
And the nations pressing in,
Ranged themselves for us or you;
And the earth was filled with hate,
Because you were insatiate.

Freedom's prophet, England taught,
And you learned what she instilled;
You the inspiration caught;
Be *your* prophecy fulfilled,
Show the world, that doubts the fact,
That of freedom is not born
Rabble passion, frenzied act,
Utter recklessness and scorn,—
If so once, they need not be:
Wisdom dwells with Liberty.

Let the bloody flag be furled;
Nobler is the task we're set;
And 'tis treason to the world
To neglect it, or forget.
Science woos us to her arms;
New discovery waits our time;—
Young Invention spreads her charms;
Brothers, join us in the van,
Knowledge beckons us to climb.
And we'll lead the march of man.

But if madly bent on strife;
And all reason speaks in vain;
Be the guilt of every life
In the unnatural contest slain,
On your heads;—and ere 'tis o'er,
Such a lesson you shall learn,
As shall sicken you of war,
Brothers, for your hand we yearn!
Let us give our thoughts to peace;
Let this foolish discord cease. C. M.

Miscellany.

From the Liberty Bell.

SELF-DENIAL.

BY WILLIAM B. FURNESS.

A great crowd had gathered, and were following Jesus of Nazareth, that strange young man, wrought up to the highest pitch of expectation by the astonishing things he was doing, and by the air of authority with which he bore himself. "This is the man," they began to say within themselves, "to lead us on to conquest, and realize the glorious predictions of our ancient prophets." Visions of greatness were beginning to flit before the excited imaginations of the Jewish multitude.

But in the midst of their glowing dreams, he, upon whom the public attention was so intensely fixed, and on whose steps this great crowd was pressing, turned, and said, "Whosoever doth not bear his cross and come after me, cannot be my disciple." What a sensation must these words have produced! Methinks I see the people turning one to another with looks of astonishment and inquiry, wondering what was meant. "What is it that he says? No man can be a follower of his unless he take a cross, that horrible instrument of death, and follow this Jesus, bearing it on his shoulders, like a doomed person carrying the cross on which he is to suffer, to the place of execution!" What a revulsion must the language of Jesus have caused in the minds of the crowd! How deeply must they have been shocked!

And judging as the world is accustomed to judge, now-a-days, we must say that his language was very indiscreet. The idea of the present day is, that if one seeks to reform his fellow-men, he must be very cautious in the language he uses. He must take good care how he breathes a word that shall offend those whom he is trying to correct. He must be careful not to waken the evil passions which he strives to chain. He must contrive to lull men into a sort of mesmeric slumber, in which their darling prejudices and beloved sins may all be skilfully amputated, without their ever having the slightest suspicion of it. Would to God there were such a way of getting rid of the evil that is in us, of cutting out the diseased parts of our spiritual frame, without wounding any sensibilities! There are many wonderful discoveries in these days, but this would be the greatest discovery made yet. But there is no such way. Yet we would fain dream otherwise. And accordingly we must pronounce the language of Jesus very injudicious. There was he, trying to win people to listen to him; and yet on a public highway, in the presence of a promiscuous crowd, made up of wise and simple, friends and foes, he declared that to be a friend of his, a man must hate father and mother, and consider himself condemned to a most terrible death! What occasion did he give to the evil-disposed to misrepresent, and to the well-disposed to misunderstand him! "Why listen to him," might his enemies exclaim—"he would abrogate the sacred dictates of nature. He teaches people to hate father and mother. He flies in the face of the instinct of self-preservation, the first law of our being, telling men they must hate themselves! He is crazy, why hear ye him?" And his friends could only say: "He means well. It is a pity he talks thus, he only hurts his own cause."

But the words of Jesus, which to our ignorant way of thinking seem so unguarded, have proved to be words of consummate prudence, of the soundest judgment. What though they shocked all who heard them, although few or none caught so much as a shadow of their meaning; what though they were uttered, incidentally, in an obscure corner of the earth, and no one stood by with pen in hand to write them down, and not an individual in all that crowd thought of committing them to memory; yet they fell like drops of flame, and burnt themselves into the mind of the world. They passed from the lips of Jesus into the common air; and now, for ages, they have floated like the air around the world, mingling with the elements which are the principles of all vitality. They could not but be remembered, and they will never be forgotten. They shall sound, as they have sounded, in the ears of centuries of men.

And it is because they are so strong, because they are weakened by no qualifying clauses, because they express a great truth greatly, with a force of expression corresponding in some degree to the importance of the thought expressed, for this reason they have been powerful enough to perpetuate themselves. Had Jesus spoken with caution, he would have spoken without force. If he had startled no prejudices, he would have made no impression. It was needful that the hearts of men should be stirred to their inmost depths, that the truth might penetrate to their hidden springs.

Besides, Jesus could not have spoken otherwise. He knew that what he had to say was true, and that being true, it was invested with the qualities of omnipotence and eternity, and had all the forces of nature, animate and inanimate, visible and invisible, to protect and aid it. While, therefore, he never needlessly shocked human hearts, yet, when occasion came for the truth to be spoken, he spoke it with a commanding authority, without qualification and without fear. Had he studied the caprices of men, had he timidly sought to avoid misapprehension, it would have implied a respect for the ignorance and willfulness of men, which they do not merit, (for what are these against the truth of God?) and a distrust of the supremacy of truth, which would have ill become one who knew that he was representing the majesty of the Almighty, and who had been foretold as one whose coming should be as with wind and fire from Heaven.

The occasion demanded strong language. Those multitudes were following Jesus with hearts throbbing with hopes of vengeance and national renown. Had he shown the slightest disposition to avail himself of the interest he had awakened, they would have rushed to arms at his word. On other occasions he was forced to hide himself, so bent were the people upon making him their leader. On the present occasion, he was resolved, as it seems, to cut up their false expectations by the roots. They were hoping he would lead them to a throne. He saw before him the grim figure of the cross. He was declaring truths against which an unprincipled hierarchy were leagued. He saw how the things he said were at war with the established customs and institutions of the world around him, how men would be enraged at him, how necessary it was that he should seal his testimony to truth with his blood. A like fate, he knew, awaited every one who joined him. It was inevitable. The friend of truth must suffer, and must make up his mind to it once for all. Whoever intended to be a follower of Christ must steel his heart against all the importunities of affection and self-love. He must be as insensible to the strongest domestic ties as if no such ties bound him; as indifferent to his nearest kindred and to his own life, as if he loathed them; as fully prepared to be crucified as if he were bending under the weight of the cross and were on his way to execution. Shocking as this state of the case was, still it was the truth; and it was necessary that the people should know it. Jesus wished them to count the cost of discipleship; to follow him, not blindly, but with their eyes open, as he himself says in this same connection. "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it; lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish."

Such is the Christian doctrine of self-denial. Whosoever would be a friend of Jesus, must carry his cross and follow him. This was the indispensable condition. In no other way could one be a Christian. Is it so still? Or is it not so? That the words of Christ had an application at the time they were uttered, which they have not now, I will not deny. But some seem to think that their pertinency is now wholly done away, that the day of persecution is past. But who says that? It is true fidelity to truth does not expose one to the tortures of crucifixion. Still let any one endeavor to live by the plainest precept of Christ—that reiterated commandment of his, for instance, which bids us love our neighbor as ourself, and acknowledge the lowest of men as a brother of Jesus, nay, as Jesus himself, and he must be prepared to see friends grow cold, and hearts alienated, in whose good-will he rejoices. He must endure the reproach of an unwise zeal, and be content, if others in their charity only pronounce him insane. In this proud day of Freedom and Christianity, it is not safe to plead the simple cause of Christian love, of human mercy. It endangers our comforts. It exposes us to cold looks and hard words, and fills our path with sharp and painful annoyances. These things are not to be named with the tortures to which the first friends of Jesus were subjected. Still such things are, and it requires the self-renouncing spirit of Christianity to bear them; and they show that self-denial is as necessary as ever. It is impossible to be a Christian without it. All claims to the Christian name, no matter how fully they may be conceded by men, are worthless without the spirit of self-sacrifice. Without that, no matter what else we have, we are strangers to Jesus—no friends of his.

And it is wise to consider to what such a condition of estrangement from him amounts. If we have no spiritual relation to him, if we lack the mind that was in him, we lack the spirit of true men. Alienated from him, from his truth and love, we are alienated from all good, all peace, all hope, all life. And the question, whether we will adopt Christian truth and live by it, is a question of life and death with us, in the deepest meaning of the words. Shall our existence be a miserable defeat, or a glorious victory—our joy or our shame—our heaven or our hell? Shall we join the immortal communion of the just, and rejoice in the ministry of all good angels? Or shall we give ourselves up to be enslaved and tormented by the powers of evil and darkness? This is the question, and nothing less than this; and to one or the other alternative we must make up our mind.

But how can we obtain this essential virtue of self-denial? How get courage to encounter the deprivation of things which we fondly love? How make up our minds to enter upon a path, of the difficulties of which we can see no end, no diminution but in the grave? Jesus and his friends relinquished every pleasant prospect in life. Danger and death stood always before them. How can we ever find it in our hearts to follow them? It is hard to bear the alienation of those we love, to exchange their confidence for their indifference if not their ill will, to part forever with all the delicious flatteries of friendship, and all the satisfactions of popularity. Where shall we get the strength that is needed?

If we rightly estimate the importance of being friends with Jesus, if we have a just sense of the worth of the things for which all these sacrifices are to be made, we shall find nothing in the world so easy as to do and endure to the uttermost for truth's sake. We shall rejoice to suffer for it. This is the way to destroy the difficulty of self-denial and give to its bitterness the sweetness of heaven—by an entire devotion to right. When the heart is once possessed with this devoted love, there is no longer any such thing as self-sacrifice. Then we live. And life, by whatsoever burdens crushed, even under the terrible weight of the cross, becomes a luxury, and it is blessedness to live even amidst tears and blood.

This truth is illustrated in far inferior matters.—Let a man be inspired with an ardent love of knowledge, and when he is once an enthusiast in any department of science, there is no privation, no suffering, that he will not endure, and cheerfully, for the sake of his favorite pursuit. Fatigue, hunger, thirst, separation from friends and from all human society, the dangers of unexplored wildernesses, wild beasts and savages, all these things he accounts as nothing, if he is adding to the stores of his beloved science. You have heard of the surgeon who, after performing a painful operation, began to praise the fortitude of the patient, and was told that the patient had been screaming at the top of his voice all the while. But the surgeon had not heard him. Thus the action of the bodily senses even may be suspended, when any object has taken possession of the heart. The lover of gain—to what sacrifices does he submit, of which he is wholly unconscious! He cares neither for sleep nor food. All the enjoyments of company, all the delights of the country he surrenders for the sake of his dim and dusty counting-room. He gives up all the pleasures of spending money, for the sole satisfaction of making it. No religious devotee ever submitted to greater self-sacrifices. But in fact he does not know what you mean, when you speak of his self-denials. He is happy in his bargains and his profits, and has meat to eat that you know not of. Would he speak his honest mind, he would pronounce literature, poetry, art, freedom, and truth, all the most arrant humbugs.

In like manner the friend of Jesus and servant of Truth must be so occupied with his service—it must be such a passion with him that he does not know annoyance. We read of martyrs—feeble women, who have endured the acutest tortures without a groan—with songs of triumph. The fact is they were so elevated by the consciousness of serving the truth, that their physical sensibilities were deadened. Thus was it with the personal friends of Jesus—very humble men, poor fishermen, whose aims never extended beyond the sea of Galilee and the simple occupations of their craft, their boats, and their nets. But Jesus came and filled their minds with a great idea, and instantly they are emboldened to confront magistrates and mobs, and endure dungeons and death.

Thus must all men, in all times, find strength to bear their burdens, to become men in great thoughts, in right principles—sacred truths living in the heart, and opening its inexhaustible fountains of power. Thus alone can we do our duty in our social relations. We need the inspiration of truth, and the love of truth. This is the grace of God, this the power of the Holy Ghost, necessary to the growth of those private affections that gather round the domestic altar, and to the life of every great public cause, the establishment of a religion, the revolution of a nation, the vindication of great natural rights. We must have faith in principles—Truth, Justice, Mercy, the foundations on which the world rests, the pillars of the everlasting throne, the attributes of the Omnipotent, and then alone shall we have power.

And although it may seem hard to become interested in these things invisible and eternal, as we must be interested; although they now appear to most visionary, mere abstractions, and not principles more solid than the rocks and mountains, yet God has made us to be interested in nothing so deeply. And there is nothing the worth of which is in so many ways made manifest. The whole universe is the Gospel of their kingdom, and poets, patriots, apostles, and martyrs, all join in hymning their majesty. By the illustrations of their value which every page of man's history presents, by every violation of them that we witness, how solemnly is their sovereign dignity asserted! The wrongs of that great multitude upon our soil, who lie under the mountain-weight of merciless prejudice, and trampled under the feet of unjust power, how do they appeal, trumpet-tongued, in behalf of Justice and Mercy! The highest in nature is pleading thus with the highest and deepest in man; and although individual voices may be silenced, this voice of God will keep sounding on, till all hearts quake at the thunders of its remonstrance. We may for a while persist in being interested in other things, in the vanishing shadows and corruptible gewgaws of the senses. Still nothing can so take hold of the inmost heart of man, nothing so kindle it into a glow, as the sense of the right and the true. And the coolest, most self-interested and most calculating man on earth shall throw his money-bags into the sea, if need be, and set fire to his houses, with his own hand, when once his heart is touched with the divine love of Freedom, Justice, and Mercy. It is the love of all goodness, the love of God, the soul of all religion, the fountain of all life, the gate of Heaven. May God's grace descend upon us and breathe into us a boundless love of what is just and humane, and so give us to be partakers of the Divine nature and power. May humanity be the all-commanding interest with us; for what does the Lord our God require of us but that we do justly and love mercy, and walk humbly with our God. Mark the phrase, *love* mercy. Love is active, irrepressible. It does not fold its arms, but runs on the wings of the wind to defend the weak against the mighty, and to search out the cause of the friendless and the oppressed.

PHILADELPHIA, Pennsylvania, U. S.

From Chambers' Journal.

A VISIT TO THE SLAVE MARKET OF CONSTANTINOPLE.

Nothing could be more beautiful than the rising of the sun over Constantinople on the morning of the 5th of May, 1845. From the hotel in which we had already passed some days, I could watch to the greatest advantage the effect of his rays, as they stole down from the deep blue sky, and gradually lightened up the varied scene of enchantment that lay at my feet; gliding over the clear waters of the Bosphorus, glittering on every tree and flower of its innumerable gardens, and rendering visible the graceful caïques that were shooting to and fro beneath their shade.

Soon the soft light had caught on every slender minaret and golden dome. St. Sophia's, towering above the rest, stood out in strong relief against the clear sky. The exquisite effects of light and shade, produced on the Seraglio Point by the contrast of the dark cypresses with the fresher green of the luxuriant shrubberies, became beautifully striking; and the palace itself, with its admirable Oriental architecture, added not a little to the singular loveliness of the scene. On leaving the sea of Marmora to enter the Bosphorus, I own I had been thoroughly disappointed with the first view of the city. This was partly caused by the weather being dull and gloomy; for the Bosphorus, without sunshine, is like a fair face without a smile; but it is also certain that no one should judge of this queen of Eastern cities from the first view of her position; it is not till the Seraglio Point is fairly passed, and Europe and Asia lie on either side, like a vast garden divided by a mighty river, that her unquestionable beauty bursts on the mind, and Venice and Naples sink into utter insignificance in comparison. I had already had ample time to become convinced of this, and yet, on the morning of which I speak, as I looked down on the bright Oriental city, I could not help applying to it the words of the poet—"The fairest things have still the worst fate." This reflection was caused by my having that day made arrangements to visit what has been aptly termed the plague-spot of this fair land—the slave-market.—Surely it is a bitter thing to think that the most beautiful city of which Europe can boast, should also be the scene of her most degrading and revolting commerce; that the spot where nature has lavished her most luxuriant loveliness, should be defaced by the foulest stain on humanity. I had little or no idea of what the slave-trade in European Turkey really was, notwithstanding my long residence in the East, until this day, when I visited the seat of it. I own it seems strange to me that the many travellers who pour every day into Constantinople should, in their published accounts of that city, show themselves so singularly indifferent, or perhaps so politic, as to touch very slightly on what, at least to those who profess the name of Christian, must be a most painful sight. I believe the simple recital of what I saw will justify me in speaking strongly on the subject.

On the morning, then, of the 5th of May, I set out to visit the slave-market, in company with a fellow-traveller who, by his great talent and extensive information, has already attained an elevated position in his own country, and who, if he lives to follow up his brilliant career, will undoubtedly give to France a name that all Europe will delight to honor. I had already visited most of the lions of Constantinople in his company, a pleasure greatly enhanced by his sound and original observations. All that the city possessed of splendor had been displayed before us—the Seraglio, St. Sophia's, and the singular and somewhat repulsive magnificence of the tombs of the sultans, who have been laid down to rot and decay in their gorgeous sarcophagi, in what is neither more nor less than an elegant lady's drawing-room. All this formed the subject of our conversation as we toiled along the villanous streets of Pera, mutually agreeing that there was very little real comfort in all this Oriental magnificence. We passed through several of the bazaars, long covered passages, with stalls on either side, and crowded at that early hour with half the population of the "quartier." We had some difficulty in pushing our way through the very phlegmatic Turkish crowd; but our guide, who was a Frenchman, long established in the East, walked stoically on, armed with a long stick, with which he vigorously attacked the stupid, wolfish-looking dogs which lay literally in masses on the streets. At length we reached the place of our destination. It was a long, low building, forming a square of considerable size. We mounted a few unsteady dirty steps, and found ourselves on a large wooden platform, running the whole length of the building. It was divided into pens, shut in by wooden railings, in which were confined the black slaves; whilst through the open doors leading into the house itself we could distinguish the veiled forms of the white women grouped behind the wooden screens. On benches, so placed as to command a view of both, were seated the buyers, for the most part heavy, ill-looking Turks, dressed in the hideous costume introduced by the late Sultan, and occupied, as usual, in smoking, though the quick glance of their calm, piercing eyes, seemed to take in everything around in complete detail. The sellers stood before them, vociferating and gesticulating in the true Oriental manner. The court below, which we were to visit afterwards, was filled with all the less valuable part of this human merchandise, consisting of those afflicted with any infirmity, very aged persons, and young children. It was some time before we comprehended the scene in all its details; it is not to be wondered at that we were stupified in witnessing such a sight on European ground. At length we approached one of the pens, determined to examine, to the fullest extent, into all that was revolting and horrible in this market of human life. It was filled with young Circassian women, some of whom were remarkably handsome. They were seated close together on the ground, seemingly in an attitude of listless despondency, with their long white garments flowing round them. As we came up, they fixed their large dark eyes upon us, and I certainly never met a gaze of more unutterable sadness. The conviction thrilled through me, as my eyes met theirs, that these unfortunate beings *are not*, as modern philanthropists would have us believe, utterly unconscious of, and incapable of feeling the dishonor and wretchedness of their fate. I felt, as I stood before them, and encountered their soft melancholy glance, that they looked on me as the free and happy stranger come to gaze on them in their infamy and their misery. Presently the slave-trader, to whom the poor creatures belonged, came up, followed by a tall, phlegmatic-looking Turk, with the unmeaning features and coarse corpulency which are so characteristic of his nation. The merchant advanced, and seizing one of the slaves by the arm, forced her to stand up before this personage, who, it appeared, wished to buy her. He looked at her for a few minutes from head to foot, whilst her master descanted on her merits; then he placed one hand on the back of her neck, whilst he jerked her head rudely with the other, so as to force her to open her mouth, that he might examine her teeth; he roughly handled her neck and arms, to ascertain if the flesh were firm; and, in short, the examination was such, that I do not hesitate to declare I have seen a horse or a dog more tenderly treated under similar circumstances. After all, the decision was unfavorable, for the Turk turned away with a contemptuous movement of the head, and the slave-dealer, in a rage, thrust back the unfortunate creature, who sunk down trembling amongst her companions in misery.

Neither my friend nor I had uttered a word during this scene; we stood silent side by side, and mechanically followed our guide, who led us into the adjoining enclosure. Here we became witnesses to a sale that was just about to be completed. A most interesting group presented itself before us: two young female slaves, both with most pleasing countenances, stood together closely embraced, the arm of the one round the neck of the other; their attitude, as well as the strong likeness between them, pointing them out at once as sisters. By their side was an African slave-dealer, in whose ferocious countenance it seemed impossible to discern a trace of human feeling; he was armed with a large heavy stick, with which he drove them to and fro, literally like a herd of animals. Three or four Turks were discussing, with considerable animation, the price of one of the women; but the bargain had been struck just before we came in, and one of the party, a stout, good-looking man, was paying down the money. When this was completed, with an imperious movement of the hand he motioned to his newly-purchased slave to follow him. It was the youngest and the most timid of the two sisters whom he had selected; nothing could have been more painful than to watch the intense, the terrified anxiety, with which both had followed the progress of sale; and now it was concluded, and they knew that the moment of separation was arrived. She whose fate had been sealed, disengaged herself, and, turning round, placed her two hands on her sister's shoulders with a firm grasp, and gazed into her eyes. Not words, not tears, could have expressed one-half of the mute, unutterable despair that dwelt in that long, heart-rending gaze. It were hard to say which face was most eloquent of misery: but the Turk was impatient: he clapped his hands together. This was a well-known signal. A slight tremor shook the frame of the young slave; her arms fell powerless at her side, and she turned to follow her master. The voiceless but agonized farewell was over. In another moment we could just distinguish her slender figure threading its way through the crowd, in company with the other slaves belonging to the Turk. Her sister had hid herself behind her companions, and now sat on the ground, her head sunk upon her folded arms. Our guide would have led us into another pen, but we had seen enough; we hurried through the various groups till we reached the open court; then, for the first time, we addressed each other, and the same words burst simultaneously from the lips of both—"C'est infâme!"

"But I have heard," I said, willing to relieve myself from the painful oppression this sight had caused, "that these poor slaves are brought up to this situation from their infancy, and knowing no thing else, do not feel their degradation or their misery."

"Let us ask Joseph," said my friend, shaking his head incredulously; "he is an intelligent person, and can doubtless initiate us into the mysteries of the slave-trade. Are these wretched creatures born in captivity?" he asked, addressing the guide; "or if not, how are they procured?"

"Very easily, monsieur," said Joseph, composedly. "None of these are born slaves, and they are all procured in the same manner. Any pacha who wishes an addition to his establishment, mans a vessel with a well-armed crew, and sends it over to Circassia. They go on shore, penetrate some little distance into the country, attack the first quiet village they come to, burn it to the ground if they meet with any resistance, and carry off all the women and children. They throw them in a heap into the hold of the ship, and bring them to Constantinople. The pacha chooses what he thinks fit for himself, and then sends the rest to the slave-market. Some of the more extensive slave-dealers often undertake such expeditions on their own account."

"But after they are bought they are well treated are they not?" I asked.

"In many cases they are. It depends entirely on the temper of the master: he has the power of life and death over them; and at all events the bastinado is always more or less in use."

"And what is the fate of the children who are brought in such numbers into the world in consequence of this most infamous system?" asked my friend.

"They are sold as slaves," said Joseph.

"Do you mean to say that they sell their own flesh and blood?" I exclaimed.

"Certainly they do. They can acknowledge them, and give them their freedom if they choose; but they never do. They have the children of their wives to provide for, and that is enough."

We asked no more questions, for we had heard quite sufficient, and willingly turned our attention to the inhabitants of the court in which we now stood. The sight which presented itself here was even more revolting than what we had already seen. Huddled together, on dirty mats, and exposed to the full power of the burning noon-day sun, lay a number of miserable-looking beings—blind, lame, and deformed; some crawling about on crutches, others unable to use their distorted limbs; and, in short, afflicted with every imaginable infirmity. Nothing can be conceived more wretched than their fate. They are considered as almost quite worthless by their masters, and are starved and beaten in proportion as their misfortunes render them unprofitable. This lasts till they are bought in lots for a mere trifle by some one who takes them as a sort of speculation, trusting that, amongst several, one or two may be found of use: the treatment of the remainder may be imagined! We distributed a few paras amongst them, which they begged from us in tones of the most piteous entreaty, and then left the slave-market, to embark in the caïque which was to convey us to visit the vast burial-grounds of Scutari; and we had ample time, whilst traversing the quiet waters which separate Europe from Asia, to reflect on all we had seen and heard.

The inhuman system of the slave-trade had been fully displayed before us, and imagination pictured to us the brutal servants of yet more brutal masters coming down like a pestilence on the happy repose of some quiet Circassian village—disturbing the peace of innocent and harmless lives—trampling under their rude steps the dear home which had been perhaps for years the sanctuary of domestic and natural affection—rifling these rustic dwellings of their brightest treasures, and tearing, with the ruthless power of armed force, the wife from her husband, the bride from her lover, and the child from its parents. And when every tie which makes life dear is broken, and the chains of a hopeless captivity are securely riveted on the limbs of the broken-hearted slaves—when they have been subdued by blows, and have ate the food thrown to them as to a dog—when they have been displayed for sale, and the living, palpitating flesh and blood has been bought and sold like the vilest merchandise—then what is the fate reserved for them? The facts I witnessed were too deplorable and too palpable to admit of temporizing or hiding a bitter truth under the colorless refinement of modern "convenance." These beings, formed in the image of God, go forth to make a trade of their very wretchedness, to gain their bread by a life of infamy, and to bring into the world a miserable offspring, stigmatized from their very birth, and destined to the same unnatural existence. And where is it that this commerce of human life is carried on, day after day, in all its unconcealed details of refined brutality? In Europe! in civilized Europe! within fifteen days of Paris and London, under the very eyes of thousands of travellers, who openly go to witness this "curious sight," and as openly return to free England and liberal France, to publish the "interesting account!" Surely these nominally Christian countries are strangely apathetic on this subject! But the reason is most obvious; the abolition of the slave-trade in European Turkey would necessarily involve a great political question. "La Question d'Orient" is of too much importance to the three Great Powers—who have chosen it as the field of their diplomatic manœuvres—to admit of mere humanity weighing in the scale. Yet I think, were there a few more *honest* revelations of some of the secret doings of the Sublime Porte, no one could visit Turkey without at least earnestly wishing that this beautiful and valuable country might pass into other hands than those of the Turks.

Much has been said in favor of this people, and until I had sufficient opportunity of judging them without prejudice, I was decidedly prepossessed in their favor. The feelings with which I now regard them may therefore fairly be admitted to result solely from the actual facts witnessed. With some few redeeming qualities—honesty, cleanliness, and real respect for their religion, such as it is—it appears to me that the Turks are an essentially cruel, sensual, and unfeeling race. What I have mentioned on the subject of Slavery, is but one of the many inhuman and cold-blooded systems which demonstrate this only too plainly. To give another instance, I may mention an atrocity currently in practice, though perhaps not generally known. In order to prevent the inconvenience or the danger of there being too many members of the royal family in the direct line of succession to the throne, all the children of the sultan's numerous brothers and sisters are systematically strangled a few hours after their birth, and the infant forms, still warm with the life which is torn from them, ere well received, are thrown into the Bosphorus.

Oh, could they speak, those beautiful, serene, and voiceless waters, how many an awful tale of blood and infamy they would reveal! Could they but open and display to the stoical gaze of the travellers who glide in such delicious ease over their glassy bosom, the putrifying mass which loads their hidden depths, formed by the mangled bodies of those innumerable victims! It seemed to me, as the light caïque which bore me shot over the scarce rippling waves, that I beheld the venerable form of the good old patriarch (who, twenty years before, was flung there, warm and bleeding, from the hands of his executioners) floating by with his white hair dabbled in blood, and his hands still uplifted in the last vain prayer for mercy. I know not if this appalling history is generally known, but the blood of that holy old man alone would suffice to leave an indelible stain on the Turkish nation.

It was at the period of the first outbreak of the war of independence, whereby Greece attained her nominal liberty; the news had reached Constantinople of the revolt of some of the more distant provinces; it was, I think, on Easter Sunday, or some other high festival of the Church; thousands of the Greeks inhabiting the city were assembled at the cathedral where the venerable patriarch was administering the communion. The Turks, infuriated on finding that the slaves they had so long crushed beneath their haughty feet had still retained in their degradation some spark of the unextinguishable love of liberty, now rushed to the church, crying out for vengeance. The Greeks, whose necks were still too completely under the Moslem yoke to attempt resistance even had their numbers been adequate, fell back before the irritated crowd. The patriarch, bending beneath the weight of eighty years, stood on the steps of the altar, his withered hands uplifted to bless the people; the Turks rushed towards him, they seized him, and tore him down to the ground; they twined their sacrilegious hands in the flowing white hair that fell round his venerated head, they dragged him over the stone pavement of the church, through the open street, to the foot of the nearest tree—and there, still in his pontifical robes, with the last accents of the half-uttered blessing trembling on his withered lips, they passed a common rope round his neck, and hung him, along with three of his cardinals! It did not take long to extinguish the feeble spark of life in that aged frame. As soon as he was dead, they cut him down and flung him into the Bosphorus. By some strange accident the body did not sink. That same evening a Russian vessel was sailing towards the entrance of the Black Sea, on its way to Odessa; suddenly a sight presented itself which caused the superstitious crew to fall on their knees, seized with a reverential awe. Gently borne along by the current the body of the murdered patriarch came floating by. The holy old man lay on the bosom of the waters, still and serene as a child in dreamless sleep. His pontifical robes were folded decently around him; his hands were yet in the posture of prayer; his hoary head moved slowly with its undulating pillow; and the distinctive mark of his priesthood, the long snowy hair, flowed over the wave. With a respect amounting to worship, the Russian sailors drew the corpse from the water, and carried it to Odessa, where he was buried. He has since been canonized, and is now considered one of their most powerful saints.

But it were indeed useless to multiply instances of Turkish barbarity; any one at all acquainted with the modern history of the Ottoman empire cannot be ignorant of them. Would it were rather possible to suggest some means by which the most fertile and beautiful country in Europe might be rescued from the hands of a race whose social systems, whose religion of crimes permitted and sensuality authorized, whose Government of open despotism and concealed intrigue, have succeeded in rendering it the abode of the most deep-seated and corroding evils. In fact, the Turks, deists in theory, are materialists in practice. But such was the policy of the wily founder of their creed; it is evident that he well understood the bent of the human mind, and felt that he could not fail to render his own name immortal by giving them a religion essentially formed to administer to every selfish passion.

But, alas! though slight the tenor by which the indolent Mussulmans keep possession of their promising and fertile country, at a time like the present, when expediency, and expediency alone, is the mainspring of every Government, we may not look to see it wrested from their loose and easy grasp. So carelessly, indeed, do they sit in possession, so perfectly sure that no nation will ever be audacious enough to attack them, that their empire is in fact already crumbling into dust beneath their feet; and assuredly it would require but a very slight movement on the part of any one of the great European powers to conquer and subdue it entirely, if the resistance were only from the internal force of the country. How many a brave old Palikar in Greece makes it his dream by night and his thought by day, that he may yet behold his countrymen march triumphant into the land to which they claim a prior right! Doubtless this is of all dreams the most futile; yet had Greece, which may well be compared to a frail and tempest-driven bark, been provided with a wiser pilot at her helm, she might perhaps have deemed the vision not altogether vain. As it is, I think the wishes of every unprejudiced visitor in Turkey will limit themselves, for the present, to the earnest desire that those travellers who so assiduously publish their observations, would at least frankly and openly relate what they see; and when the flimsy veil which diplomacy has thrown over the actual state of the Ottoman empire is raised for them, as to a certain extent it must be for every intelligent observer, let them not, complying with the culpable policy of the present day, conceal or extenuate the actual and most painful truths which must present themselves before them.

From Punch.

THE "MORAL LESSON" OF THE GALLOWS.

Within these few days, the majesty of the law—as the Moloch is called—has on two occasions asserted itself by the hands of the hangman. A great moral lesson has been preached to the multitude—the preachers are dead; law slaughtered man and woman. Martha Browning and Samuel Quennell—suffocated carcasses! —have been hung to a beam to illustrate the sacredness of human life. The law, to show its horror of the bloodshedder, has shed blood. The rope and the knife were the death-dealing instruments of the murderers; but the homicides themselves were killed with all the solemnity of a statute. The first victims were smitten suddenly, secretly; but the bloodshedders to expiate their crime, were strangled for a national sight. Lessons of Christian love and charity were thought to issue from the dead, distorted mouths of the law-killed malefactors. The hangman was made the schoolmaster; and the priest preached the loving-kindness and forgiveness of Christ to miserable creatures, to be in an instant slain by the law's revenge.

And there is no mockery in this—none! In many foolish phases, under many wicked forms, appears the wonderful knowledge of the Legislature; but if the great enemy and mocker of man would show the folly and wickedness in the guise of justice, surely he would point to the hanging carcase of a man, killed according to law, and with a chuckle, cry, "behold the wisdom of Parliament!" True, he may mourn the good old faggot times, when he snuffed the sweet odor of roasting flesh—of law-burnt men and women in Smithfield; nevertheless, there still remains for him neighboring Newgate; and still Sir James Graham sits paramount—Justice in granite—at the Home office!

But a great reform has taken place. The press is excluded from the interior of a prison on killing day. The tremendous sagacity of Sir James will very soon render turnkeys reporters; for somehow anecdotes of the condemned cell will find their way into print. We have full evidence of this. For instance, we gather the subjoined glad tidings from the newspapers:

In the course of some conversation she (Martha Browning) had with the chaplain, she expressed an opinion that the spectacle of her being publicly executed would be calculated to have the effect of preventing others from committing a similar crime, and there is very little doubt see will meet her dreadful fate with the utmost firmness.

Now, did the Reverend Mr. Davis himself furnish our brethren with this intelligence? On the other hand, did the enlightened chaplain—the mouthpiece of mercy, as the preacher of the New Testament—did he himself first suggest such an opinion to the culprit, to be afterwards blazoned as her own penitent conviction? We more than suspect this of Mr. Davis; and for this shrewd reason; we well remember his funeral discourse to Hocker; in which the chaplain took it upon himself to answer the opponent of legal manslaying, by dilating on the great moral example afforded by public hanging; it was so awful, so tremendous a lesson to the depraved and thoughtful. And can this really and truly be the solemn conviction of Mr. Davis, minister of the Gospel? And if it be, we ask of the man, is he blind—is he deaf? Has he no perception? What—in the acting of his dreadful functions, when he issues from Newgate door, what does he see—what hear? Does he behold an awe-stricken multitude; a mass of ashy human faces, smitten with terror—eyes flowing with tears, lips moving with prayer against temptation? Does he listen to a low yet fervent murmur of devotion? No—no. He sees around him horrid looks—cannibal eyes, whetted with a foul appetite, nurtured by the gallows. And he hears a cry of, "Hats off! that the public-killing of a man or woman may be as fairly seen by all, as by the expectant gazers of an opening pantomime. And yet with these sights and sounds—things, we should think, apt to disturb the rest of holy men—with these horrors acted upon him, Mr. Davis translates hanging into a moral example. The dreadful, curious looks of the Old Baily, are the looks of penitence—and the savage oaths of blasphemy are muttered prayers.

But to return to the double horror of Monday week—to a consideration of its moral efficacy.—What was the scene in the Old Baily on the previous Sunday? Let the Globe answer:

During the whole of the day, a vast number of idle and dissolute girls and boys continued loitering in front of the prison, uttering the most disgusting and ribald jests.

Hanging, however, imparts advantages to some people; namely, to the householders of the Old Bailey; for on the Sunday evening—

If any respectable person was passing, his ears were assailed with the following questions by the persons above noticed:—Do you want a room, sir? A fine view of the scene, sir. You can have every accommodation and plenty of refreshment already provided; a good fire, sir, so that you will not feel the cold.

And so passed the night, with brandy and segars, awaiting the advent of the great moral teacher, hangman Calcraft. At an early hour the mob assembled, and according to the papers, brawled and fought.

The killing at the Old Baily perpetrated, the Chronicle tells us—

"Soon after the great bulk of the crowd began to disperse, a great portion of whom, we regret to say, proceeded with great speed to the next sad scene of action at Horsemonger-lane."

And thus had the benefit of a twofold moral lesson; a lesson whose efficacy was shown in fights at the gallows' foot, and was most impressively declared by the subjoined paragraph in the same copy of the Times that narrated the two-acted moralities—

"Guildhall.—John Asbury, and Henry Lee, two lads, were committed to Bridewell for a month for attempting to pick pockets at the execution in the Old Bailey."

What says the Reverend Ordinary to this? Is it not clear that the Old Bailey gallows is too often the half-way post to Bridewell—the seeing a Newgate exhibition merely preparatory to an abiding in Newgate walls?

And now, a final word to Mr. Davis. We doubt not that he, and every other jail chaplain appointed to preach love and mercy to the culprit while the law waits to kill him, do conscientiously fulfil their duties: we make no question that they can reconcile together the functions of a minister of the Gospel, who preaches forgiveness, with the duty of a heathen priest who assisted at the slaying of the victim. We cannot. To hear the peaceful words of the Redeemer breathed into the ear of a man about to be strangled, is, to our mind to listen to a most awful State hypocrisy—a